A GARDEN of SPIRITUALL FLOVVERS.

PLANTED by
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Corrected and inlarged.

I PART.

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A Direction unto true happineſſe, ſtanding of three parts.

Admonition to the Reader.

I Pray thee (Gentle Reader) firſt learn to underſtand this Direction, examining it in every point, ſo that thou finde it true and agreeing with the holy Scripture. Then conſider how thou likeſt and alloweſt of it: both which, if thou doeſt, thou ſhalt eaſily find and feel the whole to worke upon thee, as it is to be deſired. The firſt part by diligent meditation, will humble and bring thee low in thine owne ſight, and raiſe in thee a true ſorrow of heart, ſeeing thy dayly

misery. The second part by the working of Gods spirit, shall settle thee in most cleere safety and peace, by seeing thy selfe delivered from the same misery. The third part will shew thee how to change thy life, and conforme it unto the will of God, and give thee direction how to walke with God daily. If thou dealest not soundly with thy selfe in the two former Parts, never set upon the third. And although thou attaine to the use of them both, yet shall it be meet for thee to prove thy selfe dayly by them, that thine estate may be found good indeed, and after make the third Part instead of a daily direction for thee, until thou see thy selfe reformed, and made like unto it, which is the true use of it: For he that is come to repentance in truth, must make a daily use of them all three. Farewell.

A

A GARDEN OF SPIRITVALL FLOVVERS.

The first part.

EVery one that will bee saved, must first know and bee perſwaded in heart, of his miſerable eſtate, laid forth in theſe eight points following, and be truly humbled thereby.

1 That we were created happy in the loines of *Adam*: which happines he loſt by his fall, nd wee through him; and ſo are brought to utter miſery. Gen. 1. 6 Eph. 4. 14 Eph. 1. 1, 2.

2 That this our miſery conſiſteth, firſt, in our guiltineſſe of

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Adams transgression, and our owne both originall and actuall sins: And secondly, in the desart and punishment thereof, which is death temporall of the body, and eternall both of body and soule, with all the calamities that pertaine to them both.

3 That our sinfulnesse is such, as it continually defileth all our actions, our thoughts, words and deeds; and that the punishment (which is *Gods* curse) is such as lieth upon us alwaies, and in all places; and that wee are nothing but a lumpe of sin, and under the wrath of God continually.

Note.

4 That no man is able to satisfie for his sins, to appease *Gods* wrath, and to come out of this misery, by any thing that he can do, or that may be done by any other man for him. And that none is able to beare and overcome the intolerable weight of that curse of God which hangeth

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eth over him for his ſin.

5 That they which know not this, ſtill go forward in it without trouble of minde, thinking their caſe good enough. They that onely know it, being full of poiſon & rebellion, for the moſt part rage againſt the Doctrine thereof, & become more greedy to goe on in all evill, when they ſee their ſinne forbidden, or at leaſt they abide ſtill in it. But if any bee pricked in conſcience, and humbled by this, he maketh a right & profitable uſe of it; as ſhall be ſeene in the ſixth point. Acts 2.37.

6 That ſeeing it is thus with men; they who have not mourned, and yet ſee they haue cauſe, muſt ſorrow and weep, turning their laughter into wailing, and their joy into heavines, till they ſee themſelves delivered from this woe; for they are not to be ignorant that there is hope. Iam. 4.9.

7 That to attaine this mourning, (which is hardly wrought

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in us) theſe meanes, and ſuch like are to be uſed. 1. That we harden not our harts in hearing the Law, but ſuffer it to worke upon us. 2. To be willing to examine our hearts and lives, for the finding out of ſome ſpeciall ſins, and when we ſee them, we doe not lightly paſſe them over, and confeſſe them, but aggravate them, to humble us. 3. That we conſider the greatnes of the puniſhment, with the eternity thereof. 4. An holy deſpaire of any remedie from our ſelves, or any other creature. 5. A perſwading of our ſelves that many are damn'd for thoſe ſins which we live in. 6. That we weigh and conſider our mortalitie in this life, and the uncertaintie of our death. 7. And finally, uſe all the afflictions which *God* laieth upon us, unto this end.

1 Pſal. 44. 2 3 1 Sam. 15. 4 5 6 7

Note. 8 That this mourning and ſorrowing for ſin, and the woe it hath brought upon us, cannot appeaſe

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appeaſe Gods wrath towards us ; but is required of all unbelievers to break their harts, and cauſe them to lament after *God*, not to juſtifie them before *God*, but to make them fit to receive the *Goſpell*, and prepare them to his voice, that ſaith *Come unto me all yee that travell and are laden, and I will giue you reſt.* For although men cannot make account of the remedie, except they feel their need and miſery; yet if any reſt in this ſorrow, and ſeek not the remedie following in the next Part, he ſhall never be happie : for it ſhal either vaniſh and be forgotten in time, leaving no fruit behind, or drive them to utter deſpairing.

Note.

1 King. 21
Mat. 27. 5.
Note.

The ſecond part.

HE muſt know and bee perſwaded, that hee is as fully and cleerely reſtored unto happineſſe, as hee was deepely

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plunged into misery: which is declared in these eight points following.

1 That *God* hath provided a remedy against all this misery, by which wee may be set free from it. This remedie is perfect satisfaction, and perfect righteousnesse; whereby only we may be freed from death, and restored unto life: so as *Gods* justice may fully bee answered, all our sins forgiven, and wee adopted unto eternall life.

2 That this remedie is not to be found but onely in Christ Iesus, who being both God and Man, hath in our Nature suffered the punishment due unto our sins to deliver us from the same; and fulfilled the righteousnesse of the Law, to justifie us before God; and so delivering us from sin and death, hath restored us to righteousnesse and life; *being made unto us* (from *God* his Father) *Wisedome, Righteousnesse, Sanctifi-*

2

Esa. 53. 5

Rom. 5. 1.
1 Cor. 1. 30, 31.

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Sanctification, and Redemption: that whosoever glorieth, may glorie in the Lord.

3 That the only meanes to receive *Christ*, and in him salvation, is faith in his person, mentioned in the former part of this Direction: seeing *Christ* hath plainly affirmed, that he is a *physician* to such sick ones; and calleth them to receive, that is, to believe it. Which *faith* is a wonderfull and supernaturall grace of God, whereby wee receive *Christ* and all his benefits, and is ordinarilie wrought in mens harts by the outward preaching of the Word, and the inward operation of the *holy Ghost*. Therfore such as seek this, must heare Sermons often and diligently, they must be much moved and drawne by the reports of other godly, as *Andrew* by *Peter*, and *Nathaniel* by *Philip*. And they must be incouraged to believe, by the example of others, who were

Ioh. 1. 43 *Note.*

Act. 19. 16.

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were as farre off as they: they must use good companie, as *Paul* when he was cast down, sought to joine himselfe to the Apostles, and reverence *Gods* graces in the Ministers, and in his people. By these meanes many have been added to the Church, and believed.

Ephes. 1,1. 2.

1 Cor. 14.

4 That by these glad tidings preached in his name, and the other meanes, *God* draweth the hearts of such as shall enjoy it, after they know that there is a remedy to hunger after it, and desire it above all other things: not fleetingly, nor covertly, but fervently, and constantlie, so as nothing can satisfie them without it; and to prize it above all other things: which grace, being a peculiar gift of the Spirit, is not without faith in some measure. And though it be not in ful assurance by and by, yet so as they never cease, till they can applie it to themselves. Which

Note.

shall

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ſhal be when they have felt the ſweetneſſe of *Chriſt*, when they ſee they take the yoake upon them, and be willingly ſubject to his Word and Commandement, then they ſhall finde reſt unto their ſoules. Mat.21.19

5 That we therefore feeling what great need we have of it, as having beene pricked in our hearts for our ſin and damnable eſtate, and been broken harted; yet having this fervent deſire after it, and ſo highly eſteeming it as nothing more, may apply it to our ſelves, and doe reſt perſwaded (for all our unworthines) that it is ours, and freely bequeathed to us of *God*, becauſe *Chriſt* is given of *God*, and hath given himſelfe for ſuch. And for our better encouragement here unto, we are to know that *Chriſt* commandeth, exhorteth, and beſeecheth us to believe in himſelfe; ſo that we need not feare that it is preſumption thus to doe. 1 Cor.14. Acts 4.7.

6 And

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6 And seeing we are so fearful at our first calling, that we dare not think wee have faith, know that these are sure tokens of it: if we strive against doubting; if we, not feeling it, complaine bitterlie of the want of it; if wee seek fervently to be setled in believing; if we desire to search out the sin which may possibly hinder us, to expel it: and some one of these, or other graces like them, shall ever bee seene in the believer by such as can judge, though not alwaies perceived of the partie himselfe: even as by moving, breathing, feeling, &c. it is gathered that life is in the body, which lieth for dead.

7 That by all good meanes we confirme this faith in us dailie: the meanes are partly those which are set down in the third point of the third Part, and namely, the examples of others, who of weake became strong; the often and due consideration of

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of Gods love, that it is unchangeable, and our owne experience, who beleeving the promise when we thought it impossible, may much more now be perswaded of it, and of the favour of God, especiallie seeking it penitentlie as wee did then: but if we grow not, wee began but counterfaitly. Heb. 11. 34 Iohn 13. 1.

8 That if our faith be confirmed, and we perswaded of our salvation and *Gods* favour, it wil appeare in us by these signes, which may be call'd inseparable companions to it: First, that we have peace with God, and rejoyce for it sensibly. Secondly, that wee love the Lord most deerelie, and *Gods* people heartily. Thirdlie, that we have our hearts enlarged to praise God secretly and openly, for so great kindnesse as to prefer us before so many thousands. Fourthly, to wonder at it in giving thankes. Fifthly, if we pitty, comfort, and strengthen

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8

ſtrengthen others. Sixthly, if we long to go hence, where we are abſent from the Lord. Seventhly, deſire to goe home to him. And laſtly, if we mourne for our unkindnes paſt towards God, who was ſo kind to us, even while we wandred from him.

The third part.

Tit. 2. 11.

HEE muſt underſtand and practiſe to the end of his life, that manner of converſation which *God* hath appointed and commanded every faithfull Chriſtian to walke in, after he hath once believed, as it is ſhewed in the eight points following.

Firſt, that he that is ſaved by Chriſt, is alſo by him mortified unto ſinne, and regenerate unto righteouſneſſe and true holines: and finally is become a new creature: and being now by *faith*

in

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in *Chriſt* made the childe of God doth withall receive a minde of God to know him, an heart to love him, a will to pleaſe him; & in ſome meaſure alſo ſtrength and power to obey him: and although with imperfection, yet with manifeſt difference, from his former eſtate: and contrarily he doth hate ſinne, as hee loveth goodneſſe.

Secondly, That the beleever being thus ſanctified and changed, muſt give all diligence to keepe his heart in that eſtate afterward, and endeavour to practiſe a godly life in his particular actions, that is, deny all ungodlineſſe in his behaviour, and worldly luſts in his heart: and contrarily, live ſoberly himſelfe, in moderating his affections in all lawfull liberties, religiouſly towards men, in giving every one their due; and holily towards God, in worſhipping and ſerving him onely: In which things

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things ſtandeth our true repentance.

Thirdly, that unto every one that hath faith, and is truely (though in weakeneſſe) reformed, God giveth willingneſſe, readineſſe and deſire to uſe the means which he hath ordained for the keeping and confirming of himſelfe in this Chriſtian courſe. Vnto which are neceſſary theſe two things: a certaine Direction and order of proceeding in this eſtate, by obſerving our ſelves, that in one thing as wel as another, we keep a good Conſcience: or if we be overtaken, or ſtep out of the way, yet that we lie not ſtill, but returne. And that armour of a Chriſtian ſet down, the chiefe parts whereof are ſix: Sincerity, Righteouſneſſe, Faith, Hope, preparation for afflictions, & knowledge of Gods word, to diſcerne the deceitfulneſſe of ſin. For the keeping of theſe we muſt pray often and

1 Pet. 2. 2.
2 Pet. 1. 5.

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and earneſtly with watching; adding ther unto, hearing of the Word preached, and the uſe of the Sacraments, reading, meditating, conference, good example of others, *Gods* benefits and Chaſtiſements daily meditated of, and rightly uſed, and our owne experience.

Fourthly, that out of all that hath been before ſet down, and namely, in theſe three former points, we gather out a direction to guid our ſelves every day unto the end: a ſumme wherof is this. Firſt, that every day as we ſearch and find out our ſins, we hartily diſlike and renounce them and repent.

Secondly, that every day we be raiſed up in aſſured hope of the pardon of them, by the promiſe of *God* in Chriſt. Thirdly, that every day we keep our heart in frame, weaned from carnall liberty, & fit to any duty Fourthly, that every day we be ſtrongly armed

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armed againſt any knowne ſin. Fifthly, that every day we endeavour to doe any good duty commanded. Sixthly, that every day we pray for all neceſſaries; and namely, that we watch and pray to be ſtrengthened againſt ſinne, and ſtedfaſt in our Chriſtian courſe. Seventhly, that every day, our thanks for benefits already received, and other ſtill certainly hoped for, be continued. Eightly; that every day, we hold faſt and keepe peace with *God*, and ſo lie down in it. Theſe are not ſo enjoyned every day, as though it were enough barely to thinke of them every day, but that we be accompanied with the moſt of them through the day, and ſtrengthened with the reſt; I meane Prayer and thankeſgiving. So that by the helpe of them all, wee may bee made able to paſſe the day both in company and ſolitarineſſe; at home and abro d; in afflictions

afflictions and prosperity; and in all our actions of the day to honour God therein; according to that which is written, *Whether we eate or drinke*, &c. 1 Cor. 10.

Fifthly, that we be watchfull to withstand and avoyd all the lets which may hinder this course: as want of the meanes, and namely, the helpe of the Word preached, slothfulnesse, carelesnesse in observing our waies, a yeelding to temptation, commonnesse and boldnesse in sin, and a thinking we are wel enough already; wearinesse in doing good, untowardnesse, custome in sin, and long lying in it, the using of ill company, worldlinesse, prophanenesse of heart, loosenesse of the eye, eare, tongue, &c. A dangerous temptation of Satan. Apo. 3. 17

Sixthly, that the Lord hath commanded, and doth promise to performe that every one of his faithfull servants, shal persevere in this course, by that power

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power he giveth them by *faith*. This perſwaſion is no ſmall encouragement unto continuance and conſtancy in hope, patience, and well doing.

Seventhly, that leaſt we deceive our ſelves, wee be able to prove, and doe often indeed prove as we ſhall ſee cauſe, that our repentance is ſound: which may appeare to us by theſe notes. Firſt, if our harts be changed. Secondly, if we avoid one ſin as well as another. Thirdly, if we keepe our hearts with all diligence, having ſo often found them falſe and deceitfull, ſo that a good life may come from thence. Fourthly, if we labour to pleaſe God according to his word, as well in weldoing, as in the deeds themſelves. Fifthly, if we ſtill goe forward in this courſe without fainting or diſcouragment, as our knowledge increaſeth, & if we fall aſleep, & offend againſt our knowledge, that

Pro. 4. 13.
2 Chro. 2. 25.

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that wee complaine of our corruption, and be not quiet untill by relenting for our sins and earnest suing to *God*, he turne to us againe and receive us; which he will doe, and then bee more carefull afterward against the least occasions. Eightly, that this course bringeth sound wisdome, experience and comfort, and teacheth us how to carry our selves in all estates and conditions of life, whether of trouble or peace, and to answer all the cavils and quarrels of the Divell and his instruments. It bringeth us into most inward acquaintance and communion with *God* in *Christ*; maketh us ready to die, fit to live, and to finde greater gaine in both than in any other estate. And in one word happy here, and happy ever. Wheras, without it, the beauty and benefit of a Christian life is smally or not at all enjoyed, nor after the kingdom of glory possessed. *The*

Can. 5. 2.

The CONCLUSION.

I Have ſet before thee (Gentle *Reader*) a frame of a Chriſtian courſe in theſe three parts. Now when in knowledge, living and going about the practiſe hereof, it is entred upon and thus far raiſed up, yet it is but a houſe untiled, and undawbed without windowes, dores, implements, and other furniture: and therefore not ſo to be left. Some never doe ſo much as enter upon: Some beginning doe not finiſh it: and yet the firſt ſort may be long beating about it. The laſt are groſſely deceived to let it ſtand unperfected, and therefore never reape the benefit of it. Such are they who having begun all theſe three Part, leave off as though they had done all. But the true Chriſtian having laid for himſelfe this good foundation, buildeth thereupon proportionably, as the Apoſtle ſaith, and ſo reapeth a ſure and conſtant fruit of his labour, notwithſtanding all the troubles and dangers that may aſſaile him. And if thou goe about to be directed by this, take heed it wax not loathſome to thee in time, and uſed for faſhion; and not to governe thee, for then thou loſeſt the benefit of it (as one that eateth meate with a full ſtomake, and not for hunger) and it ſhall loſe her beauty with thee. And yet through ſloath, negligence, and love of this world, with the pleaſures of it, and manifold diſcouragements, this will come to paſſe.

By RICHARD ROGERS.

Directions

Directions how to live *well*, and to dye *well*.

IN the morning awake with GOD: and before all other things, offer up unto him thy morning Sacrifice of prayer: wherein remember, First, to give hearty thankes unto him for all his mercies bodily and ſpirituall; and namely for thy late preſervation: Secondly, make an humble confeſſion of thy ſinnes, with an earneſt deſire of pardon: Thirdly, aske ſuch neceſſaries as are requiſite for thy ſoule and body, with fervent requeſt to bee releeved in them: and namely deſire his bleſſing

Three things to be remembred in the morning.

1

2

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upon thy labours in thy calling in the day to come.

Things to be remembred al day

In what place ſoever thou art, let this perſwaſion abide in thy heart, that thou art before the living God: and let the remembrance hereof ſtrike thine heart with awe and reverence, and make thee afraid to ſin.

Againſt idle thoughts.

Make conſcience of idle, vaine, diſhoneſt, & ungodly thoughts; for theſe are the ſeeds & beginnings of actuall ſin in word and deed.

Boſome ſins.

Have a ſpeciall care to avoide thoſe ſinnes which thou findeſt thy Nature moſt prone unto; and eſchew thoſe provocations which were wont moſt to prevaile againſt thee.

Temptations.

Follow with faithfulneſſe and diligence, thy lawfull particular calling in which thou art placed.

For contentment.

Thinke evermore thy preſent eſtate and condition to bee the beſt eſtate for thee, whatſoeve

it be; becauſe of the good providence of God.

Comfort.

Looke well to thy carriage in company, that thou do no hurt, by word, or example; nor take any thing from others; but endeavour rather to doe good.

Vſe civill honeſty towards all men; a good conſcience and good manners muſt go together.

Note.

If at any time againſt thy purpoſe thou be overtaken with any ſinne, lie not in it, but ſpeedily recover thy ſelfe by repentance.

Communion with God.

When any good motion or affection doth ariſe in thine heart, ſuffer it not to paſſe away, but feed it by reading, meditating, or praying.

Fervency.

Eſteeme of every preſent day, as of the day of thy death; and therefore live now, even as though thou wert now dying: and doe thoſe good duties every day, which thou wouldſt doe if

A preſervative againſt ſin.

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this were thy dying day.

Things to be remembred at Evening.

At the end of the day, before thou lye downe in thy bed, call to minde how thou haſt ſpent the day that is paſſed: thy miſdoings repent, and praiſe God for aſſiſting thee with his grace in the duties which thou haſt performed.

At Night.

Sleepe not at night, before thou haſt commended thy ſelfe by prayer into the hands of *God*: for thou knoweſt not whether (ſalne aſleepe) thou ſhalt ariſe againe alive.

Let prayer be the key to open the Morning, and the bar to ſhut in the Evening.

Walke as the children of light.

Note.

¶ As the juſt live by faith, ſo the juſt live the life of Faith. Now they that live the life of grace, one day ſhall live the life of glory.

Directions

Directions how to *Dye Well.*

THinke that the greateſt worke thou haſt to finiſh in this world, is to dye well; and to make an happy departure out of this world. They which dye well, dye not to dye, but to live eternally.

Bee every day ready to leave this life. That man doth finiſh his dayes in beſt ſort, that every day eſteemeth the laſt day of his life to be preſent and at hand.

Endeavour before death come upon thee to pull out his ſting, and take from him his power and ſtrength by humbling thy ſelfe in the time preſent; for all thy ſinnes paſt, and by turning thy ſelfe unto GOD for the time to come. That man

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can never die ill, that hath a care to live well.

Note.

Inure thy ſelfe by little and little to die, before thou come to that point that thou muſt needs die. He that leaves the World before the World leaves him, gives death the hand like a welcome meſſenger, and departs in peace.

In ſickneſs.

Chiefly when thou art viſited with ſickneſſe or old age, thinke either of theſe a Summoner, warning thee ere long to appeare before the great LORD, Iudge of all the world, therefore now prepare to ſet all things in good order, and make thine accounts readie.

Make a new examination of thy ſelfe and converſation paſſed. Make a new confeſſion unto GOD of thy new and particular ſinnes, as GOD ſendeth new corrections and chaſtilements, make new prayers, and more

more earneſt than ever before for pardon of thy ſinnes, and reconciliation with *God* in *Chriſt*: by all meanes avoid thoſe ſinnes which thou findeſt and feeleſt to increaſe the wrath of GOD againſt thee.

Seeke reconciliation with thy neighbour by free forgiveneſſe of them that have offended thee, and earneſtly deſire to be forgiven of all that have beene offended by thee. Set thine houſe and Familie in order, by diſpoſing of thy worldlie goods in thy Will and Teſtament; therby thou ſhalt die not the more quicklie, but the more quietly; and prevent the brawles and jars that otherwiſe (when thou art gone) may ariſe from thine heires. Thou parteſt with earthly poſſeſſions, and art going to take poſſeſſion of heavenlie.

In the laſt agonie of death, whē all things in and of the world do

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At the houre of death.

faile and forsake thee, rest thy selfe by faith, on the favour and mercy of GOD in Christ, and comfort thy selfe in the Lord thy God. What shall separate from the love of God in Christ? not life, nor death.

Let thine heart and tongue be still imployed in prayer to the Lord: First, for patience in thy trouble: Secondly, for comfort in thine affliction: Thirdly, for strength in weakenesse: Fourthly, for deliverance at his pleasure. Yea, endeavour to die praying: when thou art in the depth of miseries, & at the gates of death there is a depth of Gods mercy, which is ready to heare and help thee: *Misery* must call upon *Mercy*.

Be willing and ready to depart out of this world, without murmuring or repining, whensoever, whereseever, or howsoever it shall please the Lord to cal thee.

For

For why ſhouldſt thou unwillingly ſuffer a ſhort death, that will bring thee to the fruition of eternall joyes? Perſwade thy ſelfe, that if thou live by the mercy of God, thou ſhalt doe well; but if thou die, doubt not but thou ſhalt doe better. And with a free heart ſpeake it; *Come Lord Ieſus.*

Laſtly, when thou feeleſt death approaching, commend thy departing ſoule into the holy hands of *God*: he gave it; to him ſurrender it againe. So laying thy ſelfe down to ſleep and reſt, God ſhall make thee to dwell in everlaſting ſafety.

The grave is ready for me.

¶ A good life till death, and a good death after a good life, are the beſt meanes to attain an eternal happy life in heaven. As death leaveth thee, ſo ſhall judgement finde thee. Iohn 17. 8

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{*Christ is to me both in life and death advantage.*}

Againſt idleneſſe.

To preſerve thy body in cleanneſſe.

Often meditate of God and good things. Carefully watch over thine outward ſenſes chiefly thine eies and thine eares. Be alwaies doing ſomething that is good.

To preſerve thy tongue from ſin.

Forethink whether it be lawfull and fit to be ſpoken.

Avoid all ſuperfluity of words and needleſſe ſpeeches.

Affirme no more than thou knoweſt to be true.

To keepe thy life in holineſſe.

Do all things as in Gods ſight.

Eſchew the company of thoſe that are ill-diſpoſed.

Thinke daily of thy death and that laſt great account.

By W. PERKINS.

Afflictions, the lot and *portion of the righteous*; a *benefit to those to whom they be sanctified.*

IT is good for me, saith *David*, *that I have beene afflicted*; in whose example we may behold that even the godly themselves are subject to many afflictions: The deerest of Gods children may and doe oftentimes suffer afflictions with *variety*, extremity and continuance: *Many*, saith *David*, *are the troubles of the righteous*, yea, GOD doth many times feed his owne children with the bread of teares, and giveth them teares to drinke in great measure, and he threatneth even those with whom he hath made a sure covenant, and from whom hee will never take his mercy

Gods children subject to afflictions.

Psal. 80.5

Note.

Psa. 89. 30 31, 32, 33

Part I.

mercie and loving kindnes, that if they forsake his law, and walk not in his judgements, he will visit their transgression with the *rod*, and their iniquities with *strokes*. And *Saint Iames* exhorteth the *faithfull* to *count it exceeding joy, when they fall into diverse tentations or afflictions.*

Iames 1. 2.

The Prophet *David*, a man set up on high, annointed of the Lord, and after Gods own heart, affirmeth of himselfe that hee had beene *daily punished and chastised every morning*; every day that went over his head brought with it some affliction or other; he was persecuted by *Saul*, and hunted by him as a *Partridge* on the Mountaines: he was falsely accused by *Doeg*, betraied by the *Ziphims*, derided by his wife that lay in his bosome, 2 *Sam.* 6. 20. Many heart-breakings with his children: *Ziglag* sacked and burnt by the *Amalekites*, which

2 Sam. 23. 1 Sam. 13. 14. *David.* Psa. 73. 1. 1 Sam. 20. 20. & 22. 9 & 23. 19, 20.

was

was given him by *Achiſh* King of *Gath*, and his wives that were the comfort of his life, were taken priſoners; yea, it may appeare to al that ſhall read his ſtory in both the bookes of *Samuel*, that as if he had been a man *born* to miſery, he ſcarce had one *good* day in all his life.

All Gods children taſt of affliction.

Neither was this the caſe of *David* alone, but even all the Children of GOD mentioned in the Scripture, have beene partakers of the ſame condition. *Iacob*, on whom GOD had ſet his love before he was born, was many waies afflicted in the greateſt part of his life: He was hated of his brother, and forced to flie into a ſtrange Countrey, and live as a ſervant for the ſpace of twenty yeeres. He was vexed with the unkinde uſage of his churliſh Vncle, who notwithſtanding his faithfull ſervice, changed his wages tenne times: he was ſlandred by his couſens

Iacob.

Gen. 33. 11

the

Part I.

the ſons of *Laban:* he was grieved with the peeviſh behaviour of his wives, and much diſcomforted by his Children.

Iob.

Iob 1.8. *Iob* likewiſe, one of whom the Lord teſtified, that he was an *upright & a juſt man, one that feared God and eſchewed evill*; yet his life for a long time was even a map of miſery; it was no ſmall affliction to loſe his ſubſtance all in a day, to have his children pittifully diſmembred, to have his wife and friends to play the miſerable comforters, to adde affliction to his miſery,

Iob 16.2. and 6.4. and which was worſt of all to him, to have the terrors of God to fight againſt him.

Salomon.

1 Chr. 22. 10. *Salomon* alſo, of whom the Lord ſaid before he was borne, *He ſhal be my Son and I will be his father*; & concerning whom he promiſed that his *mercy ſhould never depart from him*, as he took it from *Saul*: yet when he turned his heart from the LORD,

2 Sam.7.15

and

Part I.

and kept not that which he had commanded him, the Lord raised him up adversaries one after another, which molested him with warres all the daies of his life; and after his death tenne Tribes of the Kingdome fel from his Sonne. 1 King 11 9,10 1 King. 11 14,23,26.

And *Hezekiah* a man so upright in the sight of the Lord, as after him *none like him of all the Kings of Iudah*, was notwithstanding exercised with grievous and continuall afflictions; and first of all *Senacherib* King of *Assyria*, came up against all the strong Cities of *Iudah*; and he to make his peace was constrained to give him three hundred Talents of Silver, and thirty of Gold, and yet notwithstanding all this he presently after sent a great armie against *Ierusalem* to destroy it; and he was no sooner by Gods mercy delivered out of this danger, but straitway he was visited with a sore sickness. Verse 13, 14, 15, 16. 17, & 19. 10, 11. & 20

So

Part I.

Lazarus. Luk. 16. 2. 21, 22.

So *Lazarus*, at whose death the Angels were imployed, to carry his soule into *Abrahams* bosome, was in his life poore, impotent, harbourlesse, distressed and unpitried.

The afflicted in the Apostles time. Heb. 11. 36, 37, 38.

Behold likewise those the Apostle speakes of, *of whom the world was not worthy*, were tried, some by mockings and scourgings, some by bonds and imprisonment: they were stoned, they were hewne asunder, they were tempted, they were slaine by the sword, they wandred up and down in Sheeps-skins & Goats-skins, being destitute, afflicted and tormented.

And as this is true in the generall, that the children of God are subject to many and great afflictions: so it is true also in the particular, that there is not any kinde of calamity but it may befall a godly man.

What greater griefe to godly Parents, than to have wicked and graceless

graceleſſe children? *Noah* an upright man, had a wicked *Cham* that ſcoffed at his Fathers infirmities, and therefore he and his poſterity were accurſed; *Abraham* had a wicked *Iſhmael*, that by ſcoffes perſecuted holy *Iſaac*: *Iſaac* had a prophane *Eſau*, that grieved his Parents, and made his mother weary of her life, ſetting himſelfe of purpoſe to diſpleaſe his Parents, by taking him wives of other Nations: Good *Iacob* was troubled with *Simeon* and *Levi*, brethren in evill: old *Eli* had ſons that were wicked, and knew not the Lord: who by their vile dealing in lying with women, made the Sacrifices of the Lord to be abhorred, 1 *Sam.* 2. 12. 17. 22. Faithfull *Samuel* had ſons that walked not in his wayes, but turned after lucre, and took rewards, and perverted judgement.

And *David* a man after Gods own heart, had great heart-breaking

Part I.

Noah. Gen. 6. 9. & 9. 22. 25

Abraham Gen. 21. 9.

Iſaac. Gen. 26. 34, 35, & 27 46. & 28. 8, 9.

Iacob. Gen. 34. 30 & 49. 5, 6.

1 Sam 3. 13. & 3. 8.

David.

Part I.

king by his children as ever Father could have; as first, *Amnon* most beastly ravishing *Thamar*, his owne sister: Afterward, *Absalom* to revenge that villanie, treacherously slew *Amnon*, and in the end rebelled against his Father, drave him out of his Kingdome, and had not GOD prevented him, would have taken the Crowne off his head.

2 Sam. 13. 14. 4. 28.

Chap. 15, 16, 17, 18.

It is no small misery to be exposed to open contempt, and to be made a laughing-stock to base people; and this was *Iobs* case in a high degree; as *Iob* 8. 9. 10. this was not offered him by strangers alone, but even in his owne Family; and *David* likewise had his part in the same crosse.

Iob. Iob 31. 1.

Psal. 35. 15 16. & 69. 11, 12

It is a grievous thing to live in prison fast bound in misery and Iron; and yet *Ioseph* a good man, by the false accusation of his Mistresse was put in prison, and so continued divers yeeres.

Gen. 39. 19 20

Ioseph.

Ierem

Part I.

Ieremy, a man ſanctified before he came out of the wombe, was often brought into this affliction, as *Ier.* 20. 1, 2. and 32. 2. and 37. 15, 16 and 38. 6. So likewiſe *Micaiah*, a faithfull Prophet, was by *Ahab* put into priſon, and was fed with the bread of affliction, and S. *Peter* the Apoſtle by *Herod* put into priſon, and there both hands and feet bound with chaines: S. *Paul* and *Silas* alſo delivered to a cruell *Gaoler*, which caſt them into the dungeon of the priſon, and made faſt their feet in the ſtocks; and ſo were many of the bleſſed Martyrs in time of Popery.

Ieremy. Ier. 15. 1 King. 22. 27

Micaiah.

Peter. Acts 12. 4. & 16. 23, 24

Paul and *Silas.*

Many bleſſed Martyrs.

Shipwrack a heavie affliction, yet S. *Paul* ſuffered it thrice, and what extremitie he was in, may appeare, *Acts* 17. 18, 19, 20. It is great heavineſſe to loſe a friend, yet *David* loſt *Ionathan*, whoſe ſoule was knit to the ſoule of *David*. The loſſe of children is a great griefe to loving and kinde parents

2 Cor. 11. 25

Paul. Act. 17. 18 19, 20.

Part I.

Parents, yet *Aaron* loſt his two ſonnes, *Nadab* and *Abihu*, conſumed with fire both in a moment. *Eli* a good man had his two ſonnes, *Hophni* and *Phineas* ſlaine both in one day: *Iob* alſo had his ſeven Sonnes and three daughters cruſht to peeces with the fall of a houſe: *David*, to the exceeding griefe of his ſoule had *Abſalom* his Son taken away in his ſin.

Aaron. Levit. 10. 2
Eli. 1 Sam. 4. 11
Iob.

It is alſo a great affliction for a man to be deprived of the wife of his youth, which hath long lyen in his boſome: And yet this befell *Abraham* deprived of *Sara*, and *Iacob* of *Rachel*: So alſo a poore woman to loſe a loving Husband, as was *Naomi* deprived of her Husband, and left without maintenance: So likewiſe the Prophets Wife, beſides the loſſe of her Husband, was left in debt, and had nothing to pay: the mercileſſe creditor came to take her

Abraham Gen. 24. 2. & 35. 19
Naomi. Ruth 1. 3
2 Kin. 4. 1
The Prophets wife

Part I.

wo ſonnes to be his bondmen.
It is uncomfortable to dye in
childbirth, and yet it was the
caſe of *Rachel Iacobs* wife: it is
earefull to dye a violent death,
nd yet good old *Eli* hearing of
he loſſe of the Ark, fell back and
rake his neck. So likewiſe the
rophet that went to *Bethel* was
laine by a Lion, and his carcaſſe
aſt in the way: good *Ioſiah* ſlaine
n the warres of *Pharaoh Necho*;
ay, a man may be ſo left to him-
elfe, as he may commit ſuch a
nne whereby hee may deſerve
be cut off by the ſword of the
agiſtrate, and yet ſtill be the
ilde of God; and ſuch was
he ſinne of *David*, by the ex-
reſſe Law of God, to be cut off,
there had beene any Magiſtrate
ove him that had had power
inflict it.
But beſides all theſe outward
flictions, the children of God
ay be, and often are ſubject to
ward feare and horror of con-
ſcience

Rachel. Gen. 35. 17
1 Sa. 4. 18
Eli. 1 Kings 13 14
The old Prophet.
Ioſiah.
David.
Gods children ſubject to inward afflictions.

Part I.

cience. *Iob* complaineth that th
arrowes of the Almighty were
him, and *David* crieth out, *M*
God, my God, why haſt thou forſake
me? And in another place he
ſaith, *When I held my tongue, m*
bones conſumed through my roarin
all the day long. For thy hand wa
heavie upon me day and night, an
my moiſture was turned into th
drought of Summer; and in ano
ther place he maketh a lamenta
ble complaint, as if he had been
brought to the very pit of deſpe
ration. *Hezekiah* that good Kin
complaineth, that the *Lord ha*
(like a Lion) *broken all his bone*
By this wee may ſee what th
condition of Gods deare chi
dren is: therefore the Churc
of God is compared to a Lily
mong Thorns, though it be lov
ly and beautifull in the ſight
God, yet it is ſubject to many m
ſeries and moleſtations.

David.

Pſal. 38. 2. 3, 4, 5, 6, 7

Hezek.

Iſa. 38. 13. 14

His glory increaſeth.

Obiect.

But ſome might obiect and ſa
Our Saviour Chriſt hath ſatisfi
th

Part 1.

the iuſtice of GOD for our ſinnes, and therefore GOD cannot juſtly puniſh them againe in us.

Anſw.

To this may be anſwered: that God doth not bring afflictions upon his children as puniſhments for ſinne, but hee hath other ends for which he afflicteth them.

Gods ends in afflicting his, are

Now the ends for which hee doth afflict his children, though they be many, yet they may be reduced to three heads. Some of them are in reſpect of *God*, ſome in reſpect of us, and ſome in reſpect of others.

First in reſpect of himſelfe.

The end that God aimeth at in reſpect of himſelfe, is twofold; firſt, thereby to manifeſt his owne glory: as the man that was borne blinde, our Saviour ſaid, it was not for his owne, nor his Fathers ſinnes, but *that the workes of God might be ſhewed on him.*

No ſmall glory redoundeth unto

Part I.

His glory increaseth.

1

unto *God* by the afflictions of his children: As the power of God is more magnified and declared in adversity, than ever it could be in prosperity: For when we are in prosperity, and see no evill, we seeme not to stand in need of Gods helpe, but when God delivereth us out of trouble, then is his power manifested, and we have occasion offered to glorifie him.

2

Secondly, to declare his anger and indignation against sin, that when the wicked shall see that Gods dearest children, if they take liberty to sin, doe not escape the rod, they may know what themselves are to look for at his hands.

Secondly, in respect of us.

The ends that God aimeth at in respect of us are divers: God which is infinitely *good*, seeketh nothing in afflicting his children but their good.

First, to correct us for our fault, and so to bring us to repen-

ta ce

tance and amendment of life, leſt our ſinne be our deſtruction. Secondly, to humble the pride of our hearts, by the feeling of our owne frailty and miſery. Thirdly, to try and exerciſe the graces that are in us, and to examine whether we ſtand as faſt to God in the time of adverſity, as wee ſeemed and promiſed to ſtand to him in time of proſperity, and that it may appeare to others what excellent things God hath wrought in us: thus ſaith *Iob* of his afflictions; hee knew they were no puniſhment of his ſins as his friends would have perſwaded him; but trialls of his faith and patience. GOD will not ſuffer the graces of his children to lie idle in them, as our Faith, our Chriſtian courage, our patience, and ſpecially our love to God: It is nothing to truſt in God, when all things goe well with us; but when we are in ſickneſſe, poverty, or any other cala-

Part 1.

2

3

Part 1. mity, then with *Iob* to ſay, *If thou kill me, yet I will truſt in thee*; is a matter of great difficulty, the fire of affliction trieth the graces of the godly, but it doth not conſume them. Fourthly, to caſt off
4 carnall ſecurity, and prevent Sin to come; there is ſuch a maſſe of corruption in the beſt of us, as that upon every occaſion we are apt to fall into Sin, and for preventing thereof, it is neceſſary the Lord ſhould afflict us; with one Croſſe GOD maketh two cures, the chaſtizement of Sins paſt, and the preventing of Sin to come. Fifthly, by afflictions
5 the *Lord* doth give us ſome comfortable teſtimony of the reſurrection to a better life: for ſeeing the godly, even for the moſt part, in this life ſo evil intreated, they may aſſure themſelves, that in the life to come there ſhall be a bleſſed change and alteration.
6 Sixtly, by afflictions we are made conformable to Chriſt, for hee

was

was not exempt from the croſſe: why then ſhould we looke to be exempted from that condition which Chriſt our head was to undergoe? Seventhly, by afflictions the Lord doth ſeale unto us the aſſurance of our adoption, *Whom the Lord loveth hee chaſtiſeth, & he ſcourgeth euery ſon that hee receiveth*, and he is a baſtard that is not corrected: it is a ſure note that when God ſeeth ſin and ſmites not, there he deteſts and loves not; therefore it is ſaid that he ſuffered the wicked ſons of *Eli* to continue in their ſinnes without correction, becauſe the Lord would ſlay them: affliction therfore is a ſeale of adoption no ſigne of reprobation; for the pureſt corne is cleaneſt fanned, the fineſt gold is oftneſt tried, the ſweeteſt Grape is hardeſt preſſed, and the trueſt Chriſtian heavieſt croſſed. Eightly, to wean our hearts from too much loving the world and worldly

Part 1.

7

8

Part 1.

vanities, and to cauſe us more earneſtly to deſire and long for eternall life: for as the children of *Iſrael*, had they not bin ill intreated in *Ægypt*, would never have been ſo willing to goe towards *Canaan*; ſo, were it not for the croſſes and afflictions of this life, Gods children would not ſo heartily long, and willingly deſire for the Kingdome of heaven. As therefore a loving Nurſe puts worm-wood or muſtard on the breaſt, to make the child rather to forſake the dug: ſo *God* mixeth ſomtime affliction with the pleaſures & proſperity of this life, leſt they ſhould forget God, and fall into too much love of this preſent evill world.

Thirdly, in reſpect of others.

Laſt of all, there is a good end of our afflictions in reſpect of others: if we be conſtant and courageous under the croſſe, our example is a notable incouragement unto others to tread in our ſteps.

ſteps. If wee be fearfull, others may learn what frailty is in man, and therby may be moved to pitie us, and to pray for us, and comfort us, as if it were their owne caſe, and to watch more carefully over themſelves. Part 1.

To conclude, the way to everlaſting glory, is by this meanes as it were chalked out: for hereby all men may ſee that whoſoever will live religiouſly in Chriſt Ieſus, muſt ſuffer afflictions.

Hereby it may appeare, that the Lord doth not ſend afflictions to his children, as puniſhments for their ſins, but he ſendeth them for other good ends and purpoſes:

Firſt therfore, this muſt teach us, to apply our afflictions, as ſickneſſe, povertie, baniſhment, impriſonment, and the like, unto the right end; not the more the hand of *God* is upon us, the more to harden our hearts (as *Pharaoh* *Vſe* 1. To apply afflictions.

Part 1. did in *Ægypt:* but our viſitation muſt make us better; namely,
1 firſt, it muſt make us more penitent for our ſinnes. Secondly, to
2 make us more humble in heart.
3 Thirdly, more ſtedfaſt in faith.
4 Fourthly, more watchfull over our ſelves, leſt that if we profit not by ſo effectuall meanes, our ſickneſſe and other afflictions be unto us but the beginning of evils.

Vſe 2. Secondly, againe, this ſerveth to teach every one to judge wiſly, not raſhly to conclude, when wee ſee one afflicted with ſome heavie croſſe, that ſurely it is Gods judgement upon him for his ſinnes. So dealt the *Barbarians* with *Paul*, *Act.* 28. 3,4. ſo dealt the friends of *Iob* (though otherwiſe very wiſe men) cenſuring him to bee an hypocrite, *Iob* 8. 4. 11. 6. 22. 5,6,7. and ſo did the Diſciples of our Saviour Chriſt, when they ſaw a man that was borne blind, for whoſe ſinne

Part 1.

ſin is it, ſay they, his owne or his Parents? We muſt take heed leſt we condemne the generation of Gods children.

The godly and the wicked differ under the ſame affliction.

Saint *Auguſtine* hath an excellent ſaying to this purpoſe: Although (ſaith he) the godly and the wicked be alike afflicted, yet they bee diſtinct the one from the other, there remaineth an unlikelineſſe of the ſufferers, in the likeneſſe of their ſufferings, for as under one and the ſame fire, gold ſhineth and chaffe ſmoketh, and under one and the ſame flaile the ſtraw is broken in pieces and the corne is purged: ſo one and the ſame affliction on the godly and on the wicked, trieth, purifieth, & melteth the one, but deſtroyeth and utterly undoeth the other. It is ſpecially to be obſerved, how he is qualified that ſuffereth, ſo one and the ſame Sun cauſeth the dung to ſtinke moſt horribly, and the flowers to ſmell moſt ſweetly: ſo that af-

Part 1.

Vse 3.

flictions, are like the red Sea, wher the *Egyptians* were drowned, and the *Israelites* saved.

Thirdly, from hence the afflicted may gather this comfort: first, that God correcteth him of love, as a Father, and punisheth him not as a Iudge. Secondly, God will lay no more upon him than hee will make him able to beare. Thirdly, God will give an issue to the temptation in due time, as shall be best for him,

Necessary considerations.

1

Secondly, againe let the afflicted consider how little his pain is in regard of that which God could send First, doth thy head, thy heart, thy belly, or any other part grieve thee? is one member distressed? yet is not thy case like *Iobs*, all his members were afflicted at once. Secondly; is thy whole body afflicted? yet is not thy case like *Davids*, when being distressed in soule hee cryed out, *My heart trembleth within me, & the terours of death are come upon me.*

Iob 2.7.

2

Psa. 55.4.

me. Thirdly, is thy ſoule diſtreſſed? yet is not thy affliction like thoſe that lie yelling in hell, and fire unquencheable, weeping & wailing and gnaſhing of teeth, and have not ſo much as a drop of cold water to coole their tongues. Part 1.

Thirdly, then let the afflicted thinke thus with himſelfe; Firſt, is one member grieved? GOD could ſmite all. Secondly, am I heart-ſicke? God could enlarge my heart, and therewithall my paine ſeven fold more. Thirdly, am I diſtreſſed in ſoule? GOD could give me over unto deſperation. Fourthly, am I diſtreſſed both in body and ſoule? God could throw both body & ſoule into hell fire. Againſt impatience 1 2 3 4

Fourthly, alſo let the afflicted conſider, how much leſſe his affliction is, than he deſerveth: *the reward of ſinne is death*, that is the curſe of God, hell-fire, utter confuſion both of ſoule and body. Puniſhmēt leſſe than deſert.

Part 1.

No ſanctity frees from ſickneſſe.

Fiſtly, let the afflicted conſider that the beſt Saints of God have been ſubject to the like diſtreſſe: *Iacob* wreſtled with God and prevayled with men, yet ſubject to ſickneſſe: *Iob* an upright man and juſt, yet was hee ſmitten with Ulcers from the head to the foot: *Elizeus* an holy Prophet, yet he ſickned and died: manifold are the enſamples in the Scripture of the children of God that have taſted of deep & bitter afflictions; yet may the afflicted gather comfort that he is the child of *God*, for *he ſcourgeth every Son that he receiveth.*

Afflictions bring heaven.

Sixthly, let him conſider how great the joyes of heaven are which are laid up in ſtore for him, if hee patiently abide the Lords viſitation, even ſuch as *the eye hath not ſeen, neither hath the eare heard, neither is the heart able to cenſure:* for he will ſay with *Paul, I count that the afflictions of this preſent time are not worthy the*

1 Cor. 2. 9.

Rom. 8 18.

glory

glory that shall be shewed to us; thus will the hope of the joy to come, asswage the paine of the present maladie.

Seventhly, this is another argument of unspeakeable comfort to the children of God, that the greater their afflictions are, the greater shall their glory be. And hereof we have a worthy example of *Ioseph*; For after the manifold & great calamities which he endured for many yeares, hee was exalted by *Pharaoh*, made Lord of all his house, and ruler throughout all the land of *Egypt*.

The greater affliction the greater glory.

Gen. 49.8

And it is worthy to be noted, that for some thirteene yeares wherein he was afflicted, he was exalted, and ruled in *Ægypt* for the space of eighty yeares, as may easily be gathered out of the story: for he was seventeen yeeres old when his brethren sold him away; hee was thirty yeeres old when hee was advanced by *Pharaoh*; and hee lived Gover-

Gen 37.2 & 41.46.

Part 1.

A ſpeciall Note.

Governour of the Land of *Egypt* till he was an hundred & tenne yeeres old. Beſides, ſuch was the goodneſſe of God unto him, that for the ſeverall miſeries which he ſuffered, he received a ſeverall reward,

1 Firſt, for the hatred of his brethren, he obtained the favour of

2 the King, and his Nobles. Secondly, for the contempt and ſcorne which his brethren heaped upon him, calling him *Dreamer*, *&c.* he was worſhipped of them with their faces downe to the

3 ground. Thirdly, for the party-coloured coat which they ſtript him of, when they caſt him into the pit, he was arayed by *Pharaoh* with a Princely robe of fine

4 linnen. Fourthly, inſtead of the fetters, wherwith he was bound in priſon; *Pharoah* put his own ring on his hand, and a chaine of

5 gold about his neck. Fifthly, inſtead of the Priſon and Dungeon wherein hee lay, hee was ſet

on

Part 1.

on the Kings beſt Chariot (ſave one) and carried in great pompe through the citie. Sixthly, whereas before he was contemned of all men as a Stranger, as a Servant and a Priſoner, he is now honoured of all men, by bowing the Knees at the Kings commandement. 6 Seventhly, and laſtly, inſtead of his Fathers houſe, from which hee was exiled and baniſhed, he had dominion in all the Land of *Ægypt*. 7 So true is that ſaying of an Heathen man, *The greater torment a man endureth, the greater ſhall bee his glory afterwards.*

Preparation for afflictions.

Eightly, this ſerveth to admoniſh us, that ſeeing Afflictions are the lot and portion of Gods Children in this life: therefore wee ſhould prepare for them before they come: Wee muſt bee carefull to ſtore up grace againſt a raynie day, that whatſoever ſhall befall us, wee may bee provided to beare

it

Part 1. it: in prosperity it is good to looke for adversity, in health to remember sickneſſe; there is nothing that maketh afflictions more bitter and grievous unto us than becauſe it taketh us many times on the *blind ſide*, before we ſee it or dream of it, when as miſery that is foreſeene doth little hurt us. Affliction is like the *Baſiliske*, of which it is written; that if it ſee a man before he ſee it, it killeth him, but if he ſee it firſt, it hath no power to hurt him.

Note.

Simile.

Affliction Gods loving corrections.

Ninthly, this teacheth us to be patient in all the afflictions that God layeth upon us, becauſe they are his loving corrections, in regard of our faults and infirmities. The more wee ſtruggle & ſtrive under the hand of God, the leſſe wee prevayle, and the more wee provoke him to diſpleaſure, as a father that hath an unruly Son that will not take correction, binds him to a form:

Note.

but

Part 1.

but the ſooner we yield our ſelvs to his will, and kiſſe the rod, the ſooner we ſhall be delivered.

Benefits that accrue to the godly frō afflictions.

Hereby it appeareth that afflictions being ſanctified, doe adminiſter exceeding comfort to the children of God, in that they are not onely a pledge of their adoption, but they produce alſo many bleſſed and gracious effects.

I Effects of affliction.

Firſt, of all, it is a meanes to purge out the droſſe of that naturall corruption that is in us; it is with us as the Prophet ſaith of *Moab*; we are like *Wine that is ſetled upon the Lees*, and frozen in his dregs, and hath not beene powred out from veſſell to veſſell: So we are full of naturall corruption, till the Lord by affliction doth refine us.

Ier. 48. 11. Zeph. 1. 12.

Affliction (as one ſaith well) is unto the children of God as the flaile to the corne, the file to the iron, and the fire to the gold, the Gold-ſmith taketh not the gold

Part 1. gold out of the forge till he ſees it well & throughly purified. In like manner, GOD doth not remove the afflictions of his children, till they be throughly refined: Affliction is the Lords pruning-knife, wherwith he cutteth away from us all withered and unprofitable branches.

2 Secondly, affliction being ſanctified, is a ſingular helpe to further our converſion, and to bring us to a ſight of our ſinnes, and a godly ſorrow, and to drive us home to our heavenly Father by true repentance: *In their afflictions*, ſaith the Lord, *they will ſeeke me diligently*: miſery made the Prodigall child to returne & ſue to his Father for grace and mercy. As ſinne ſhutteth up a mans eyes, ſo affliction openeth them: & hereof we have a worthy example in the brethren of *Ioſeph*; for the ſpace of twentie yeares they were never touched with any remorſe for their unnaturall

Hoſ 5.15. *Note.*

cruelty

cruelty in ſelling him to the *Iſhmaelites:* till at laſt comming into *Ægypt* to buy corne in the time of famine, and perceiving *Ioſeph* to ſpeak roughly to them, and to charge them to bee ſpies, and fearing impriſonment, or ſome other harder uſage, then they began to call their ſinne to remembrance.

As one that is faſt aſleepe will not awake, unleſſe hee be raiſed up by thruſting, or by ſome violent motion: So, many lie ſnorting in the long cuſtome of ſin, and never thinke of repentance, till the hand of GOD be upon them: O bleſſed is that affliction that draweth a ſinner to come (upon the knees of his heart) unto Chriſt, to confeſſe his owne miſery, and to implore his endleſſe mercie! O bleſſed be that Chriſt that never refuſeth the ſinner that commeth unto him, though weather-beaten by affliction and miſery!

Thirdly,

Part 1. 3

Thirdly, affliction is a notable meanes to humble the children of God, and to beat downe their pride. So long as all things goe well with us, and wee are free from the Crosse, our flesh is puft up, and can hardly be kept under. The leaven of old *Adam* is in us, and maketh us swell in pride; and such is the foolish pride of our hearts, that wee are least for God, till by some affliction or other hee humble us, and bring us downe. Thus was it with the Prodigall Son; as soone as hee had got his portion, hee was all aflaunt, hee could stand on no ground, hee knew not himselfe; but when he had wasted his substance and was pinched with famine, his pride was daunted, and hee was glad to come home by weeping-crosse. So was it with *Hagar*, when shee had conceived a child by her Master *Abraham*: yea, *David* himselfe though otherwise an holy man, had

Luk. 15. 17, &c.

Gen. 16. 4. 9.

had a ſpice of this diſeaſe, *Pſal.* 30 6,7. *In my proſperity* (ſaith he) *I ſaid I ſhall never be moved:* but the caſe was ſoone altered with him, for (as he ſaith in the next words) the Lord did but *hide his face*, and did bring him into ſome affliction, and ſtraightway hee *was troubled.* And therefore affliction is counted very neceſſary and profitable, becauſe it cauſeth a man to know himſelfe; as wee ſee by common experience, when God afflicteth a man, either with ignominy, diſgrace, poverty, ſickneſſe, loſſe of children, or any other croſſe, though before he were never ſo proud, and carried himſelfe never ſo high, yet then he beginneth to droop, and let his feathers fall. Part 1.

Fourthly, affliction worketh in us pitty and compaſſion towards our fellow brethren that be in diſtreſſe and miſery, and to condole their eſtate: for which purpoſe Chriſt Himſelfe would ſuffer 4

Part 1. ſuffer & be tempted in all things like unto us, (ſinne onely excepted) that he might be a mercifull high Prieſt, touched with the

2 ſenſe of our infirmities. Secondly, affliction is a ſpeciall meanes to make the godly much better: for that which *Salomon* ſaith of children, is alſo true of aged perſons: *That folly is bound in the heart of the child; but the rod of correction ſhal drive it out. Pro.* 22 15. When God correcteth his children, it is but to nurture thē, 1 *Cor.* 11.32. The Lord knoweth, that a ſonne ſet at libertie, runneth into ſuch licentious courſes, that hee is a ſhame to his Father, and a griefe to his Mother; and therefore hee will not ſuffer his children, whom he loveth moſt tenderly, to goe on in their ſins, leſt his name ſhould be diſhonoured, and his Goſpell evill ſpoken of.

3 Thirdly, it is a meanes both to manifeſt unto others the faith and

Part 1.

and vertues which hee hath beſtowed upon us, as alſo ſtrengthen thoſe who have not received ſo great a meaſure of faith as we, and were it not, that we did ſee many of thoſe, whom we know to be the undoubted children of God, to have endured ſuch afflictions & calamities before us; the greatneſſe of the miſery & croſſes which wee endure, would make us doubt whether wee be the children of God or no.

4 Fourthly, it makes us conformable to the image of Chriſt his Sonne, who being the Captaine of our ſalvation, was made perfect through ſufferings.

5 Fifthly, affliction is an excellent meanes to enforce us, and ſtirre us up to prayer, yea even thoſe that never thought to pray as Atheiſts and wicked perſons, when any trouble lyeth upon them, are driven to pray whether they will or no. *David* reckoneth up a bedrole of ſuch perſons

Part 1.

sons, *Psal.* 107. Howsoever peradventure in the time of their prosperity, they cared but a little for the Lord, yet now they cried unto him in their trouble, and he delivered them out of their distresse, *Vers.* 6. 13, 19. 28. So that trouble and distresse will make a man cry unto the Lord, and betake himselfe unto his prayers.

Note.

So was it with the Marriners that entertained *Ionah*: And the proud King of *Ninivie* with all his people, when they heard the sodaine destruction that was threatned against them by the Preaching of *Ionah*, they cryed mightily unto God: And that Wicked *Manasseh*, who did very much evill in the sight of the Lord to anger him; shedding innocent blood exceeding much til he repleniſhed *Ierusalem* from corner to corner, yet when God brought unto him the Captaines of the King of *Assur*, which tooke him and put him in fetters,

Ion. 1. 5. & 3. 8.

2 Chr. 33. 6.

2 Kin. 21. 16.

Part 1.

ters, and bound him in chaines, and carried him to *Babel*, then when he was in tribulation, *hee prayed to the Lord his GOD, and humbled himſelfe greatly before the God of his Fathers*: yea, the godly themſelves are never ſo fit to pray, as when they be in afflictions; and never doe it with that fervencie, as when ſome croſſe or calamity is upon them: wee are like little chickens, which when the weather is fair, and there is no danger towards, ſtraggle abroad from the Henne; but if any haile-ſtorme come upon them, or a Kite hover over them, then they are glad to run under her wings for ſhelter: the truth of this wee may ſee in the children of *Iſrael*, *Exod.* 2. 23. 24. & *Iudges* 3. & 4. *Chap.*

2 Chr. 33 12.

Simile.

Sixthly, affliction doth containe the Children of God in obedience: The people of *Iſrael* when the hand of God was upon them, either by warre or famine

6

Part 1.

famine, or any other calamitie, carried themſelves very religiouſly, and walked in obedience to his will: But when he gave them all things in abundance to enjoy, as *Deut.* 32.1,14,15. *they forſooke God that made them, and regarded not the ſtrõg God of their ſalvation*; and this doth *David* confeſſe of himſelfe, when hee ſaith; *Before I was afflicted I went aſtray, but now I keep thy Word.*

Seventhly, it helpeth to tame and ſubdue the unrulineſſe of the fleſh, that it may be better ſubject to the ſpirit: it is a great benefit to have the fleſh, with the curſed luſts and affections thereof, to be mortified and ſubdued: for it is one of thoſe deadly enemies of our ſoules, with which we muſt fight and encounter while we live; the children of God therefore, have cauſe to rejoyce, that it doth pleaſe the Lord by our outward calamities to tame the fleſh, that ſo they

they may with leſſe difficulty and danger get the maſtery of it.

VIII. Eightly, it is a meanes to withdraw our hearts from the love of the world, and to raiſe them up to heavenly things; we are like fooliſh children that would not willingly be wained from the breaſt, and therefore their mother annointeth the nipples of her breaſt with ſome bitter thing, to make them out of love with it: ſo if wee might have our wils, wee would alwayes hang upon the breaſts of the world & would never leave ſucking, if the Lord did not powder our deſires with the croſſe, and make them bitter unto us. The children of *Iſrael* were grievouſly afflicted in *Ægypt*, to make them the more earneſtly to deſire to poſſeſs the land of *Canaan*, yet we ſee how hardly they were brought to depart from thence; yea, when they

Note.

Part I.

were in the day to the Land of *Canaan*, they would have often turned backe to their fleſh-pots, their fiſh, their Cucumbers, their Pepons, &c. If they had lived in preferment there, and enjoyed the fat of the land, as they did in *Iosephs* time, it would no doubt have beene a hard matter to have perſwaded them to depart; ſo it fareth with the moſt of us: wee are in this world as in a Sea of miſery; never out of one danger or other, yet ſuch is our folly, wee love to bee here ſtill: what would we doe if we had nothing to moleſt us? It is therefore the mercy of the Lord to prevent this evill, by diſquieting his children with manifold afflictions, as warres, robberies, poverty, baniſhment, and the like; ſometimes with wicked children, and the death and loſſe of children: and if the *Lord* do ſpare them in al theſe things, yet leſt they ſhould ſwell with vaine-

Our love to the world.

vaine-glory, or rejoyce with foolish confidence, he chastiseth them with sickneſſe and diſeaſes, that they may learne how fraile all earthly things are, and lift up their eyes to heaven, where that uncorruptible crown is laid up for them. And thus the Lord in his unſpeakable goodnes many times diminiſheth the health of our bodies, that wee may the more earneſtly deſire the ſalvation of our ſoules: hee taketh away the things of this life, that we may moſt carefully ſeeke after the things of a better life: ſo that afflictions are like to a great ſtorme at Sea, to make the godlie to wiſh to be in heaven. *Simile.*

Part I.

IX. Ninthly, afflictions doe ſave the children of God from hell and condemnation: If God ſhould let us alone, wee would never reſt till wee runne headlong to hell: Therefore it is the Lords mercy to lay the rod up-

Part I.

on our backs to prevent us, and to make us see in what danger we stand, and this is that which Iob 33.16 18 *Iob* saith; *The Lord openeth the eares by correction*, that so he may keepe back their soules from the pit: what greater benefit can one do to him that is desperately given to make away himselfe, than to prevent him, and save his life? So there cannot be a greater benefit to us, when we are ready to drowne our selves in perdition by our sinnes, than that the Lord by his corrections should stay us and hold us back.

X Tenthly, last of all afflictions doe fit and prepare us for the Kingdome of Heaven, as the parching heate of the Sun ripeneth the corne, and maketh it fit to be carried into the Barne: so doth affliction ripen the godly, that they may be meet to bee gathered into Gods barne. And this is done two wayes; first, because by affliction (as we have heard

heard) we are purged and purified from our sinnes, which else would hinder us from comming there: *For no uncleane thing shall enter into Gods Kingdome*: As Gold must first bee purified before it bee laide up in the Kings Treasury, and as Wheat must be cleansed from the chaffe before it bee laid up in the Garner, so must it be with us. Affliction is the fire, the fanne, the file, &c. to make us pure for his garner. Secondly, affliction prepareth us for heaven, because it is a meanes to worke holinesse in us, *without which no man shall ever see the Lord*: we see then by all these gracious effects and blessed fruits which affliction bringeth with it, that we may say with *David*, *It is good for me that I have beene afflicted*.

Part I.

Apoc. 21. 27.

Heb. 12. 14

This should teach us first of all, to perswade our selves of this great and excellent good that affliction bringeth with it, that so

Use.

Part I.

wee may account it exceeding joy when wee fall into it. Secondly, to endeavour by all meanes to profit by the afflictions that GOD layeth upon us. Thirdly, to be patient under the crosse, though it lye heavie upon us, and make us smart to the very quick.

2

3

Amongst the manifold afflictions whereunto the children of GOD are subject, let these visited by the hand of God with sickneſſe, for the more patient and joifull undergoing the same, consider these things following.

Comforts in sickness to the children of God.

1

First, that as GOD of all other afflictions, so of sickneſſe is the Author; the Scriptures manifest the same: *The Lord shall make the pestilence to cleave unto thee, till he hath consumed thee from the Land, whither thou goest to possesse it.*

The Lord shall smite thee with the consumption, and with a fea-

ver,

ver, and with a burning ague, and with fervent heat. Part I.

The hand of the Lord was against the Citie, with a very great destruction, and he smote the men of the City both small and great, and they had Emrods in their secret parts. 1 Sam. 3. 9

2 Secondly, that God is the author of sicknesse: First, wee must not ascribe our sicknesse to Chance or Fortune. Secondly, not to looke too much to the meanes of thy sicknesse; as to cold, surfetting, infected houses, or the like, but lift up thine eyes to heaven, remembring the Lord hath sent it. Thirdly, not to storm against sicknes with murmuring or impatience. Fourthly in sicknesse seeke to the Lord for remedy, for he sent it, and he must take it away: so it is written. *Come and let us returne to the Lord, for he hath spoiled,* and hee will heale us; he hath wounded us, and he will binde us up. II. 1 2 3 4 Hos. 6. 1.

First, we must not therefore

Part I.

What we must not do in sicknesse.

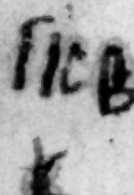
1 King. 1. 3

seeke ease by unlawfull meanes, as by witchcraft, conjuring, charming, &c. For *Ahaziah* is rebuked, because that in his sicknesse he sent to ask counsell concerning his recovery, of *Baalzebub* the god of *Ekron*.

1 Chr. 16. 12.

Secondly, we must not depend too much upon the lawfull meanes, as upon the Physitian, &c. It is noted for the sinne of *Asa*, that being diseased in his feet, *he sought not to the Lord* in his disease, but to the Physitians only.

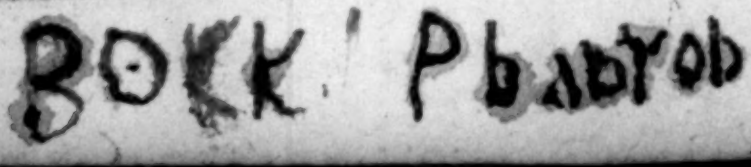
Sinne the cause of sicknesse.



Lev. 26. 14, 15, 16.

If any aske, what provoketh the Lord to strike man with sicknesse? The Scripture telleth us, that the sinne of man is commonly the cause why he is smitten with sicknesse. *If you will not obey me, nor do all the commandements, &c. Then will I also doe this unto you: I will appoint over you fearefulnesse*, (or a hastie plague) *a consumption, and the burning ague to consume the eyes, and*

BOKK' PHAROD



Part I.

and to make the heart heavie.

Davids miſtruſt in numbring the people, was ſcourged with a plague of threeſcore and tenne thouſand men. Of the plague, we have among the reſt, theſe particular ſins ſet downe as the cauſes of it.

2 Sam. 24. 15

The uſuall cauſes of the plague Exod. 5. 3

1

Firſt, the neglect of Gods ſervice, *Moſes* and *Aaron* deſired leave of *Pharaoh* to goe to ſacrifice to the Lord in the deſart, leſt for want thereof, he bring upon them a peſtilence.

2

Secondly, the abuſe of the Sacraments: *For this cauſe* (ſaith S. *Paul*, that is, for abuſing the Lords Supper) *many are weak and ſick among you, and many ſleep.*

3

Num. 16. 49.

Thirdly, diſobedience to Governours: The *Iſraelites* for rebelling againſt *Moſes* and *Aaron*, died of the plague; foureſcore thouſand and ſeven hundred.

4

Num. 24. 3. 11

Fourthly, murmuring againſt God: The *Iſraelites* murmured againſt *God*, becauſe he led them

Mur

Part I.

Num. 24. 3. 12

no ſooner into the Land of *Canaan*, therefore he threatned to ſmite them and to deſtroy them.

Theſe ſinnes and offences are principally among others the moſt ſenſible and apparent cauſes of the plague amongſt us. And in as much as ſinne is commonly the cauſe of ſickneſſe, it ſhould teach us: firſt, not to looke too much to the meanes whereby, or the manner how thou art afflicted, but looke eſpecially to thy ſinne, as the principall cauſe of it.

Uſe 1.

We ſay commonly, I tooke my ſicknes by ſuch a journey, by ſuch a ſurfet, in ſuch an infected houſe, &c. True, theſe were the outward meanes, but it was thy ſinne within thee which provoked God to offer theſe meanes to thee and make them ſtrong and effectuall to afflict thee.

Secondly, when thou art viſited with ſickneſſe, enter into an examination of thine own heart what

Part I.

what sins doe principally raigne in thee, and do provoke God to smite thee in that manner.

Use 3.

Thirdly, by fasting, prayer, and repentance, turne to the Lord thy God, that he may in mercy forgive thy sinne, and consequently take away thy affliction: For this purpose reade the 6. *Chapt.* of the 2. of *Chronicles*, touching the prayer that *Salomon* made unto the Lord, at the finishing of the Temple, and observe the Lords answer to *Salomon* againe in the seventh Chapter of the same Booke, 12, 13, 14. *Verses*, read them, & observe especially in the 14. verse, where the *Lord* saith; *If my people which are called by my name, shall humble themselves, and pray, and seeke my face, and turne from their wicked way, then will I heare from heaven, and will forgive their sin, and will heale their Land.*

Note.

Hereby it may further appeare that sinne is usually the cause of affli-

Part I.

ctions: If therefore thou be afflicted, and desirest to bee free from the crosse, note what the Lord requireth of thee, namely, first, to humble thy selfe; secondly, to pray: thirdly, in thy prayer to seeke his favour; fourthly, to turne from thy wicked wayes, and then saith the Lord, I will forgive thy sin and make whole the Land: where further observe, that till sin be forgiven, the judgment remaines.

Vse 4. Fourthly, learne thereby to loath and avoide, yea to flie from sinne as from a Serpent, which so incenseth GOD and afflicteth thee. But note by the way that sinne is not alwayes the cause of the crosse (as hath formerly been shewed) as may appeare by the answer of Christ to his Disciples concerning the man that was borne blinde, and by his answer to those that shewed him of the

Iohn 9. 1. *Galileans*, whose bloud *Pilate* had mingled with their own sacrifices

crifices. Therefore when thou ſeeſt thy neighbour afflicted, neither judge him raſhly to bee worſe than thy ſelfe, nor excuſe thy ſelfe preſumptuouſly to bee better, or more righteous than hee.

Fifthly, in thy ſickneſſe (eſpecially in the beginning thereof) exerciſe thy ſelfe in prayer, wherein, firſt, deſire of God, the ſight of all thy ſinnes, which being found out, put thy ſelfe before the judgement ſeat of God, and with griefe and ſorrow of heart confeſſe unto God all thy knowne ſins, eſpecially thy capitall offences, whereby thou haſt moſt diſpleaſed God. Secondly, lay them open with all the circumſtances of time, place, and manner how they were committed, as may ſeeme moſt to aggravate the heinouſneſſe of thy ſins, and to ſhew the contrition of thy heart for the ſame. Thirdly, lift up thy hand, and acknowledge

Vſe 5.

1

2

3

Part I.

ledge thy ſelfe guilty before the Lord of eternall death and damnation, for thoſe thy hainous ſins and tranſgreſſions. Fourthly, having thus accuſed and judged thy ſelfe, caſt downe thy ſelfe before the foot-ſtoole of his throne of grace, aſſuring thy ſelfe that he is a mercifull God.

4

5 Fifthly, crie unto him from a ſorrowfull and penitent heart for mercy and forgiveneſſe, as earneſtly as ever thou knewſt a malefactor crave pardon at the ſeat of an earthly Iudge.

6 Sixthly, beſeech him to give thee faith to beleeve the free pardon and forgiveneſſe of all thy ſinnes, and to blot them out of his remembrance, as if they had never been promiſing amendment, and never to commit the like againe.

7 Seventhly, deſire earneſtly that he would be pleaſed to give thee patience, with willingneſſe to undergo that juſtly deſerved affliction that is upon thee. Laſtly, humbly

humbly beſeech him in his own good time to vouchſafe thee a gracious and happy deliverance, either by life or death, as ſhall ſeeme beſt to his heavenly Majeſtie. Part I.

Sixthly, exerciſe thy ſelfe in reading of the Word of GOD, where thou maiſt finde, firſt, examples of Gods mercy ſhewed upon the afflicted. Secondly, cõfortable promiſes of ſtrength and deliverance made to the Saints afflicted. Thirdly, inſtructions how to beare, and what uſe to make of thy afflictions: Thy word, ſaith *David*, *is ſweeter than the honey, and the honeycombe*; and againe he ſaith, *Except thy Law had beene my delight I ſhould have periſhed in mine affliction.* Vſe 6. 1 2 3 Pſa. 19. 10. Iſa. 66. 23. Pſa. 119.

Seventhly, meditate of the other life which thou art paſſing unto, where thou ſhalt have Sabbath upon Sabbath, that is, reſt for evermore; where the Lord ſhall Vſe 7.

Part I.

away all teares from thy eyes: there ſhall bee no more ſorrow, griefe, or paine, but joy unſpeakable and glorious, to be continued for ever.

Uſe 8. What is to be done in ſicknes after peace is made with God

Eightly, having by prayer recommended thy ſelfe to God in Chriſt, let thy next care bee firſt, to ſeeke the helpe of the Phyſitian, and all other lawfull meanes for thy recovery: for who ſo deſpiſeth in ſicknes the lawfull meanes which God hath appointed for recovery, that man is guilty of his owne bloud in the preſence of the *Lord*. Secondly, to ſet thy houſe in order by making thy laſt Will and Teſtament, (if it be not made before) if it be made, peruſe it, confirme it, ſeale it, and deliver it to ſome faithfull friend, in the preſence of ſome honeſt witneſſes. Thirdly, in making of thy Will, be carefull to take the advice of ſome religious and wiſe friends, that thou mayeſt the better beſtow

Part I.

ſtow thy benevolence, and contrive thy will according to law, thereby to cut off contention and ſtrife amongſt thoſe whom thou leaveſt behinde thee. Fourthly, 4
be ſure before ſickneſſe doth increaſe, and thy memory faile, to finiſh thy will, leſt it prove a dotement, and no Teſtament, and ſo bee an occaſion of trouble, when otherwiſe it might be wel prevented. Fifthly, to prevent 5
future inconveniencies, remember eſpecially two things, firſt, if *God* hath bleſſed thee with ſtore of outward bleſſings, make thy Will in thy health; it will neither ſeparate thee further from thy goods, nor haſten thee ſooner to thy end; but withall be an occaſion of much peace and quiet to thee: For when thy houſe is put in order, thou haſt the fitter time to ſet thy Soule in order. Secondly, if God hath given thee 2
children, according to thy ability give every one of them a portion

tion in thy life-time, and disposé thereof so, as they may have occasion to blesse, and not curse thee, and love each other in thee, and for thee, by seeing thy equall and affectionate love to every of them, and not to doe as many doe, give most to one, and little to the rest, make one a Gentleman, and the rest beggars, and this bee carefull to observe, let those be dearest to thee that are neerest to GOD: but if thou hast no children, and hast a purpose to doe good; (considering the shortnesse and uncertainty of thy life, and the unjust dealing of others after thy death) be thine owne administrator, make thine hands thy Executors, and thy eyes thine over-seers, to prevent that lamentable experience of many dead-mens Wils that have either beene concealed, utterly overthrowne, or quite altered by cavils and quirks of Law.

Sixthly, last of all, and not the least

Part I.

least of all, in the making of thy Will, bee carefull whom thou chooseſt to be thy Executors and overſeers, make choice not ſo much of rich friends, as of (wiſe and) religious friends; for he that feareth God moſt, will be moſt carefull to ſee the execution of thy will according to thy true intent and purpoſe.

The want of this care the undoing of many widdowes and children.

Short

Short *Rules* ſent by Mr. *Richard Greenham* to a *Gentlewoman* troubled in minde, for her better *direction* and *conſolation*: as alſo very neceſſary for every Chriſtian to be exerciſed withall.

THoſe temptations ſhall be laid to your charge, whereunto you yeelde, &c. *Yeeld not therefore, but reſiſt*, as S. *Iames* biddeth.

2 No motion ſhall hurt you, whereunto you give not conſent in heart: you have no ſinne which in heart you long to be freed from; you want no goodneſſe

neſſe, which in heart you covet to have.

3 Where ſickneſſe is at the higheſt, there is hope of diminiſhing: ſo likewiſe in temptation. *Againſt diſtruſt.*

4 It is a great mercy of God to diſcern a temptation in time of temptation. *Note.*

5 When you would doe any good, or receive any good, offer up your endeavours, actions and meanes, in a ſacrifice to God in Chriſt; beſeeching God to give his holy Spirit to ſanctifie his own ſacrifice: for out of Chriſt all is ſinfull, though in it ſelfe good, and commanded.

6 If you have received but a little releaſe of temptation, give thanks, and you ſhal have more.

7 It is a ſinne, and a common one too, as well to deny Gods gifts, as to preſume of them.

8 Temptations ſmothered, as fire, burne more inwardly.

9 Be perſwaded alwayes you are

Part I.

are in the presence of God and his Christ, & frame your actions accordingly, for otherwise much evill will insue.

10 Bee more afraid of secret sinnes, than of open shame, lay this foundation sure, that there is mercy with Christ Iesus.

11 Remember the former mercies you have received, and thinke your present estate to be none other than the *estate* of *Gods* children. If you be grieved, pray to God; relieved, praise him: and then you shall be sure to prevent impatience: for there is a vicissitude of griefe and comfort, as of light and darknesse.

12 Beware of a discontented minde in any case; yea, be contented to have your desires denied you of *God*: and if your prayer be not heard of GOD, vexe not your selfe too much, neither vehemently covet, nor be grieved for anything save the not having or losse of the favour of God;

and

and therby you shal juſt ifie both his wiſdome and providence.

13 Labour for meekneſſe and patience, and be ready to kiſſe the r d, and to offer up all to him, of wh m you have received your ſelfe; for if you ſtruggle, it wil fare with you as with a Bird in a ginne, the more ſhee ſtriveth, the faſter ſhe is. We muſt uſe the Word in troubles and temptations, as a ſicke man doth his meate, which though he eat againſt the ſtomacke, and preſently feeleth no benefit of it, yet wee know by experience it doth him good, and himſelfe afterward ſhall perceive it.

Two excellent graces.

14 The patient bearing of miſery, is an acceptable ſacrifice to God; for when the *Gold ſmith* putteth a peece of gold into the fire to make better uſe of it, it ſeemeth to the unskilfull, that he utterly marreth it. So the children of God in affliction, ſeeme to the judgement of the naturall man,

Part I.

man, undone and brought to nothing: but ſpirituall things are ſpiritually diſcerned.

Note the difference betweene Gods healing and Mans judging.

15 Beleeve alwayes your eſtate to be the worke of GOD, and varie not therein; for a Sparrow falleth not but by his providence: and your humiliation, your conſolation, is the glory of GOD, and the good of many others.

Note.

16 Beware that you doe not often alter your judgement of your eſtate; as ſaying ſometimes, It is Gods worke, ſometimes Melancholy, ſometimes your weakneſſe and ſimplicity, ſometimes Witchery, ſometimes Satan: for theſe divers thoughts will much trouble you. You may thinke Melancholy to be an occaſion, but no cauſe; and ſo of the reſt. Therefore looke ſtedfaſtly to the hand of God, ſurely truſting on this, that he not only knoweth thereof; but that whatſoever is done directly or indirectly

Note.

rectly, by meanes, or immediately, is all done and governed by his divine providence for our good.

17 Say not, you cannot be helped; for that may hinder the work of God. Say not, If I were in such a place, and such a place, I should be well; for God is infinite, and therefore every where, as well where you are, as where you would be.

18 Whereas, in consideration of the falling away of many, excelling you both in the age, and graces of the *new birth*, you feare you shall not persevere unto the end: your meditating and collection is good, so long as it preserves you from the carelesnesse of the flesh; but it is evill when it would dissolve the assurednesse of your faith. Indeed so long as you looke upon your selves, you have cause to feare, because you are unable to prolong, as you are to begin your new birth: but

if you looke to *God*, you have nothing but matter of Faith, for whom hee once loveth hee loveth for ever; and thou maiest ever have comfort though thou thinke thy selfe forsaken. Againe, as a man swimming in the deepe waters, is never in danger of drowning so long as his head continueth above the Water: So, though you swimme in deep Seas of dangerous temptations, yet are you sure, and secure; because Christ Iesus your head is still above all your troubles; and therefore able to draw you (his members) to the Shore of salvation, without all perill of perishing.

19 Believe, that God the Father doth governe your temptations: that the Holy Ghost doth and shall assist you: that IESUS CHRIST was tempted, to overcome in you; that the Saints on earth doe pray for you, even those which never knew you, but

but doe pray for the tempted ones. This consideration will uphold and stay thee up though in the depth of troubles.

20 None can judge of the worke of the Spirit, but by the light of the Spirit, as none can judge of the Sunne, but by it selfe.

21 Dispute not with *God* lest you bee confounded: nor with Satan, lest you be overcome.

22 Bee ever perswaded your punishment is far beneath your sinne: and this will make us patient and thankefull.

23 In such multitudes of *Gods* mercies as you enjoy, marvell not you have some crosses, lest wee should presume: likewise blessings with crosses, lest we should despaire. *Note.*

24 In any outward blessings which you see you cannot have, beseech *God* you may never bee vexed for it.

25 No shame, griefe, or sor-

row pleaseth the Lord, which goeth altogether separated from a sweet perswasion of his favor.

Note. Againe, our pleasing our selves in the assurance of pardon, is not acceptable to God; which altogether respecteth the care of espying, bewailing, and avoiding of sinne. Wherefore, let this bee the baire and bond of your affections in these cases: so long as Christ goeth with you, so long as the mercies of God accompany you, so long as the grace of the Spirit shineth upon you, bee dealing with your sins, and condemne them unto death. Likewise while you are tender of conscience, afraid of sinne, reverently perswaded to walke holily with your God, laugh at Satans accusation, despise instructions, set at naught the terrors of hell.

Note. You never erre but by failing in one or both of these points: (that is,) either in your griefes, you are grieved without

out comfort: or in your joyes, you rejoyce without reverence. And as in unneceſſary griefes you finde no ſpirituall pleaſure, ſo in unadviſed joyes you can finde no ſpirituall profit.

Note Satans policy

26 It is the pollicy of Satan to blind and beſot with a quiet poſſeſſion of an unjuſt mirth, thereby to keepe them from a true ſight of their ſinnes, ſo to oppreſſe the ſweet flocke of Chriſt with falſe and cauſeleſſe feares, thereby to keepe them from the glorious feeling of their Redemption. He knoweth (to his griefe) that joy may be temporally interrupted, but not finally or eternally denied you, therefore he plyeth himſelfe, though hee cannot extinguiſh it, yet to diminiſh your juſt and royall right in your Chriſt: in regard whereof, you all ſtand guilty of not maintaining the Lords Roialty, given to the elect, if in the leaſt meaſure you yeeld to theſe ſla-

Part I. viſh feares of the adverſary. This ſubtile Serpent is not ignorant that by theſe penſive practiſes he doth weare to a dulnes the edge of your Prayers, and that hee draweth from you with an uncomfortable tediouſnes the fruits of your faith; and conſequently by theſe meanes you are deprived of the fruit of a more comfortable ſervice of your *God*. The weake ones fearing alſo by your example, the profeſſion of Chriſt to be ſtrict and comfortleſſe.

Note.

27 A ſtraight courſe of Religion is ſomewhat an uncomfortable companion; but bleſſed bee that mortification which ſo far eſtrangeth us from the world that it changeth us to the ſimilitude of Chriſt; to whom wee muſt be conformed in ſufferings, that we may be like him in glory: Suffer not your heart to bee ſtrict, narrow, and uncomfortable in heavenly things, this draweth away both the breath, bloud and life

Note.

life of true godlineſſe. The Lord keepeth us from evill. The Lord ſatisfie you with gladnes. The Lord give you the ſpirit of prayer, and heare your prayers. The Lord be your teacher and your comfort: *O pray, pray, pray,* It is the beſt ſacrifice to God, and the moſt comfortable duty you can do. I am loath to put you in minde of theſe things, you have many careſull for you in other things: oh pardon mee if I bee bold in this one thing, I truſt I rejoyce more in the good of your ſoule, than ever I ſhould rejoyce in the fruit of mine owne body. It would be a thouſand deaths, yea a thouſand hels unto me, to ſee your ſoules miſcarry. Oh let mee bee accepted more then a civill friend, more than a friend of the World, give me this benefit to bee thought further than a friend of the fleſh.

Part I.

A short Direction for the daily Exercise of a Christian, both on the Sabbath-day, and also on the Weeke-dayes.

And,

Here first what *Exercises* are to be done upon the *Week-day*, unto the daily practice of a *Christian-life*.

In the Morning.

EVery morning so soone as thou hast broken of thy sleepe, though presently thou doe not rise, yet presently remember, so soone as thou dost awake, thou awake with GOD, that is enter into holy and divine Meditations: and let thine heart be taken up about heavenly things: as for example,

Part I.

1. To meditate on Gods kindnesse and love towards thee. 2. To meditate upon the great refreshment which by that nights rest thou hast received, and the manifold dangers of the night which thou hast been preserved from, by the which many have miscarried and so mightest thou, had not the Lord defended thee from it. 1 Psal. 43. 4. 2

3 To meditate upon thy sins, thy deliverance from the guilt and punishment thereof by Christ: as also upon the changes and alterations in the world, upon the paines of hell, and the joyes of the world to come. These and such like meditations will keepe thy minde from idle and wandring wicked thoughts they will revive thy soule, and take order for the better keeping of thy life in a godly and religious course all the day after. 3 Psal. 119.

Part I.

The second Exercise.

The Morning Prayer.

AFter thou art risen, let it bee the first worke thou takest in hand in the *Morning*, to betake thy selfe to Prayer to Almighty *God*, that throughout the whole day following, *God* may blesse thee in thy labours, and thou maist be in safety, under his protection. And let this be done solemnely upon thy knees (and not as many doe lazing upon their beds) that it may be done with a humble, pure and sincere devotion. If thou be an house-holder, or Master of a Family, let it be thy care to be stirring with the earliest, and so call together thy Family, and there with them solemnely and upon thy knees, offer to *God* the sacrifice of prayer and thankesgiving; either in that forme of prayer, which in the later end of this same Treatise

Dan. 6. 10.
Hos. 4. 2.
Psal. 116.
Note.

tiſe I have ſet downe, or in ſome other, tending to the ſame effect.

Part I.

The third Exerciſe.

Imployment in our Calling.

AFter Prayer ended, betake thy ſelfe to thine ordinary Calling and Vocation, or do that whereunto thy ordinary buſines calleth thee; and ſee that thy familie doe the like: remember that thou muſt give account for the time idelie ſpent; and yet in thy labour take heede that thou doe not minde thine owne profit in ſuch wiſe as that thou coole any grace thereby, or quench holy affections in thee.

Gen. 3. 19.
Eph. 4. 28
2 Theſ. 3. 6, 10

Rules

Part I.

Rules for the behaving of thy ſelfe *Chriſtian-like* in imployment about thy *worldly buſineſſe*, and enjoying the benefit of the ſame.

I. KEepe a narrow watch over thy hart, words, and deeds continually; and ſee that thy time bee not idlely, careleſſely, or unprofitably ſpent. Follow thine owne buſineſſe, ſhun medling in other mens matters: bee not a Tale-bearer, nor a Tale-receiver: deale juſtly and uprightly with al men, let thy converſation be without covetouſneſſe, and without prodigality; ſerve the Lord in ſingleneſſe of heart: be doing good, and abſtaine from all appearance of evill.

How

Part I.

How to behave your ſelfe in Company.

II.

IN all companies, whether it be of thine owne Family or Strangers; be they ſuperiors, equals, or thy inferiours, have a ſpeciall regard ſo to carry thy ſelfe, as to bee harmeleſſe and free from giving any evill example, either by word or deed, but carefully mark and ſhun the occaſions thereof and provocations thereunto; which will bring thee much peace and content.

Pro. 29. 5.
Col 3. 12.
Iude 20.
Iam. 3. 6. 2
Heb. 10.

How to behave thy ſelfe in ſolitarineſſe.

III.

WHen thou art free from company and in ſolitarineſſe alone by thy ſelfe, have a care that thou do not ſpend that time ill; (that is) that in thy behaviour thou attempt none evill and unlawfull thing, and that thy thoughts be not ranging or wandering, but keepe within compaſſe,

2 Tim. 6.
Eph. 5. 16.
Mat. 13 8.
Pſa. 19. 14.

Part. I.

passe, for if thy thoughts bee not taken up with good, they will be with evill. Bee frequent at such time in Divine Meditations, and Soliloquies unto God, redeeming the time to the best use that thou canst.

How to use prosperity.

Ier. 9. 23. Luk. 6. 29 1 Ti. 4. 8. Iosh. 15. 9. Psal. 3. 2.

IF thou bee in prosperity, and hast store of this worlds good, bee circumspect and wary that thou doest neither swell and bee insolent, neither idlely nor loosely abuse the same to carnall liberty, but use them soberly, and to the good of Gods children, and be so much the more fruitfull in good workes, by how much the more thou hast received them.

Note.

Psal. 5. 7. Iam. 1. 2. 1 Pet. 1. 6.

If thou be in misery, affliction or calamity, fret not, neither be impatient in them but receive it meekely, and make good use thereof.

The

The fourth Exercise.

Giving thankes both before and after meales.

WHen thou addressest thy selfe to Dinner or Supper; or when thou receivest any good blessing at the hands of God, remember that thou be still thankefull unto him. Put not a morsell of any thing into thy mouth in thy meale, before thou hast desired *Gods* blessing upon it; and after that thou hast received it, and fed thy selfe with it, forget not to returne thanksgiving unto the Lord for it; and thinke not this sufficient if thou thy selfe performe this duty, but have a care to cause thy Children, thy servants, and all thy family to doe the same.

Ephes. 5.
Heb. 13.
Psal. 103.

The

Part I.

The fifth Exercise.

Evening Exercise of Reading, Catechising, Singing, &c.

Gen. 18.8, 9. 2 Tim. 3. 15. Col. 3.16. Psa. 55.17. Dan. 6.10

IN the Evening, when thou makest an end of thy bodily worke, be not thou unmindful to separate some time for the putting in practice of the exercises of religion in thy Family. Cause thine House-hold to come together, then either reade thy selfe, or cause some of thy Family to read something, either out of the *bible*, or out of some godly book, expounding the same. Examine thy Familie in that which they have read; catechize them in the principles of Religion, sing Psalmes together with them to Gods glory: So shalt thou find the Evening thus spent in this kind of exercise, will bring much more joy and comfort to thine heart, than spending of the evening in cards, dice, and other kind of gaming wherein worldlings doe take their felicitie.

The

Part I.

The sixth Exercise.
Evening Prayer.

AS thou beganneſt the day, ſo end it with prayer: cauſe thy Family to come together, meekly upon your knees let hearty prayer bee made unto Almighty *God*: And ſuffer none of any underſtanding in thy Family to go to their beds (unleſſe ſickneſſe, or ſome other extraordinary neceſſity move them to it) before this exerciſe be performed.

The ſeventh Exerciſe.
Meditations in bed.

IN thy bed before thou fall aſleepe, looke backe unto the former workes of the day; call thy ſoule to a ſcrutinie, to give up an account how thou haſt ſpent the day, how thou haſt paſt it over; and how farre thou haſt walked with GOD, and wherein (as thou art able to remember) thou haſt offended, and then

Ioh. 5.14.
Eph. 4 26.
Heb. 3.12.
Iob 1.5.

Part I.

then craving pardon for those sinnes whereunto thou art priuie and entring into a resolution (as much as possibly thou maist) for the time to come, to abandon and forsake them. Commit thy selfe, both body and soule into the hands of God, who after these Exercises thus spent, will give unto thee an holy sanctified rest and sleepe: for he is a faithfull keeper.

Wisedome shall commune with thee when thou wakest, and guide thee when thou walkest.

Sabbath

Part I.

Sabbath Exerciſes: or a ſhort direction how that day may be beſt *ſanctified* and kept *holy.*

The firſt Exerciſe.

Early ſanctifying the Sabbath-day.

AS every day a true Chriſtian ſo ſoone as hee is waking ſhould awake with God: ſo eſpecially upon this day, which the Lord commandeth ſo ſtreightly to be kept holy unto himſelfe: and therfore upon a Sabbath day, early thou muſt awake with God, and ſeparate thine affections from all earthly things; and thou muſt have a care to be ſtirring ſomewhat more betimes upon this day, than upon the other dayes; that ſo thou maiſt begin to keepe it holy even at the very begin-

Pſal. 9. 2.
Act. 10. 2.

beginning of the day: for Satan and our owne depraved corruptions will bee exceeding busie then to hinder us.

The second Exercise.

Private Prayer.

BEing risen, assemble thy Family together, jointly upon your knees, with humble and sincere devotion make your prayers unto him, humbly thanking his divine Majesty for all his benefits, particularly for his protection over you the night past, desiring pardon of your sins, &c. And craving his assistance to direct you for the better keeping of the Sabbath holy.

The third Exercise.

Private exercise before the publike meeting.

THe time before the publike exercise, spend with thy Family in reading, catechizing, singing

ging of Psalmes, and preparing thy selfe and them againe to the publike exercise.

The fourth exercise.
Timely comming to Church.

WHen the time is come for the publike assembly to meet together at the publike exercise, see that both thy selfe and those which do belong unto thee, assemble timely, there to be with the formost, that so thou be not wanting at any part of the Exercise, performed there by the assembly being there assembled, learne to demeane thy selfe after this manner. Act. 10.3. Pro. 8. Psal. 110

Reverence in behaviour in the Church, and at entring into it.

1 When thou art entring into the house of God, into the Church, the place of publike meeting, *looke unto both thy feet* (saith *Salomon*) that is, considering whither thou art going, and what *Note.* Eccle. 4.17

Part I.

what to doe, for the place thou art going into is Gods house; there thou goest to heare God speaking unto thee by his Minister; and also to speak unto him by prayer. And therfore look that thou come thither wth a zealous, and godly preparation; without which it is unlikely wee shall profit any thing by the Word.

Esai. 6. 9
Gen. 28.

2 When thou art thither come, if the publike exercise be not yet begun, then as soon as thou commest into thy seat, fal down upon thy knees, and make this, or some such like oratorie Meditation.

A Prayer to be said before the publike Exercise begin.

O Most mighty and eternall God, before whose presence together with the rest of this Congregation, I vile and sinfull wretch, at this time do present my selfe to heare thy holy Word, and to offer up the sacrifice of Prayer and thanksgiving unto

Part I.

unto thee: bleſſe (I beſeech thee) this our meeting, ſanctifie and prepare my heart, that it may be apt and fit for this exerciſe which now we have in hand: enflame my heart with zeale, and teach me how to pray: open mine eares, that I may heare, and mine heart, that I may underſtand that which ſhall at this time out of thy holy word be taught unto me. Take from me all wandering and by-thoughts; and grant that now and ever, I may heare thy word effectually, and pray unto thee ſincerely, through Jeſus Chriſt.

How to pray in the Church.

THis preparation made, and the publike exerciſes beginning, in the publike Prayer of the aſſembly, be not raſh with thy mouth to utter a thing before *God*; for *God* is in the Heaven and thou art on earth, therefore let thy words be few, thinke not that thy mumbling over a few

Eccleſ. 5.

Part I.

few prayers doth merit at Gods hands; or that thou ſhalt bee heard for thy much babbling; but let thy prayer come from thine heart. When the Miniſter prayeth in the behalfe of the whole Congregation, let thine heart joyne with him. Oft times ſtirre up thy ſelfe in prayer, and rouze thy ſelfe up from thy naturall dulneſſe and backwardneſſe in this kinde, by inward ſighes and groanes; and take heed that thy heart bee not toſſed about with vain imaginations and fantaſies, when thou ſhouldeſt lift up pure hands and heart (as the Apoſtle ſpeaketh) unto God. The like obſerve in ſinging of Pſalmes, which is a kinde of prayer.

How to carry our ſelves in Sermon-time.

THen after publike prayer, in time of Sermon, when the Word of God is preached before thee, remember the counſell of the

the Wiſe-man, *Be neare to heare*; that is, bee attentive, hearken with reverence to that which ſhall be delivered. Which that thou mayeſt the better doe, obſerve theſe directions: have thine eyes fixed moſt commonly on the Preacher, that ſo thou mayeſt keep it and thy thoughts from idle wandering: marke the Text, obſerve the diviſion; marke how every point is handled: quote the places of Scripture which he alledgeth for his Doctrines proofe, fold downe a leafe in your Bible from whence the place is recited, that ſo at your leaſure after your returne from the Church, you may examine it: apply that which is ſpoken to thy ſelfe; and endeavour to be bettered by it. Continue in thy attentive hearing, without wearineſſe, from the beginning unto the end of the Sermon and ſee that thou depart not (unleſſe infirmity of health, or ſome

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other very neceſſary occaſion call thee away) before with the reſt of the Congregation, by after-Prayer & ſinging of Pſalmes thou haſt rendred thanks for the comfort and instruction which thou haſt received.

The 6. Exerciſe. How to behave our ſelves after our departure from Church.

AFter thy returne from Church, revive thy memory with a briefe repetition in thy minde of that which thou haſt heard before thy ſitting downe to dinner: and then with thankſgiving receiving the bleſſings of God to thy bodily comfort, be mindful to ſeaſon the ſame with good and godly talke to the glory of God, the comfort of thy ſoule, and the edification of thoſe which are about thee.

The 7th. Exerciſe. Mixt exerciſes to bee done betweene publike exerciſes.

BEtween the publike exerciſes, as alſo when both of them are finiſhed, uſe meditation and conference

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ference about heavenly things; assemble thy Family together, conferre with them what they have learned at the Sermon; instruct and catechize them, read, or cause to be read somewhat of the Bible, or some other godly booke unto them: Sing Psalmes together with them, and keepe them in from idle and vaine exercises.

And withall remember upon this day especially, the workes of mercy: as God hath blessed thee with earthly things, so remember to helpe the poore, and those which are in misery. If any of thy neighbours bee sick, visit them: if any bee at jarre, endeavour as much as in thee lieth, to be a make-peace between them; seeing that our Saviour saith, *Blessed are the mercifull, for they shall receive mercy.*

And so with godly Christian exercises, conferring, reading, & singing of Psalmes, with pri-

Part I.

vate Prayer alſo, and calling thy ſelfe to account how that day hath beene ſpent, continue the reſidue of the day; that ſo after an holy keeping of the *Lords day*, the Lord may give thee an holy and quiet reſt: and proſper thee the better the week following: yea, the whole reſidue of thy life.

For the Sacraments.

How to uſe the Sacrament.

AS concerning the Sacraments; when the Sacrament of Baptiſme is to be adminiſtred haſte not forth of the Church (as many doe) but continue thy preſence, that there thou maieſt aright (unto thy comfort) conſider with thy ſelfe thine owne receiving heretofore into the viſible body of Chriſts Church and congregation, as alſo that thou mayeſt offer prayer unto God for the infant which is to be baptized, like as others did heretofore for thee. And for the Sacrament of the Supper of the

the Lord, ſo prepare thy ſelfe according to the direction in the Catechiſme, as to be ready to receive it (if it may be) even ſo often as thou ſhalt perceive it to be adminiſtred. And when thou approcheſt to the Table of the Lord, to receive it, come with all reverence; and let thy heart be wrapt with a heavenly meditation: when thou ſeeſt the Bread and Wine delivered, let thine heart within thee meditate ſo zealouſly and fervently upon the paſſion of our bleſſed Lord and Saviour for thy redemption; as if with thine owne eyes thou didſt then behold his body nailed to the Croſſe, & his precious bloud ſhed for thy ſake: let this and ſuch like meditations, enter into thy minde, and be not found unthankfull.

Rules as concerning reading.

IN reading, firſt, take heede what bookes thou doſt reade, that they be not lewd and wan-

Part I.

ton, nor needlesse & unprofitable nor savouring of *Popish* superstition: but either the holy Scriptures, or other godly Authors.

2 In reading of the Scriptures reade not here and there a Chapter, except upon some good occasion, but the Bible in order throughout, and that as oft as thou canst, so that by little and little thou maist bee acquainted with the whole course and history of the Bible.

3 In reading of other bookes, reade not here a leafe of one, or a leafe of another, or a chapter of another (as idle readers use to do for *novelty* sake) but make choise of one or two sound bookes, which read and read againe for confirming of thy memory, and direction of thy practice.

4 Before reading pray unto *God* to blesse thee in that action.

5 In reading settle thy selfe to doe it with attention.

6 After reading, apply it to thy

thy ſelfe, for thy inſtruction, in thy practiſe and imitation.

A Prayer to be uſed before Reading.

O *Lord*, whoſe word is a two-edged ſword to cut downe al things that ſhall riſe up againſt the ſame; bles me I beſeech thee in the reading of this thy holy & heavenly word, prepare me with reverence to read it; enlighten my underſtanding to underſtand it; work in me true obedience to ſubmit my ſelf unto it; that I may lay it up in the cloſet of my hart, and bring it forth in my life and converſation, through *Ieſ. Chriſt.*

This praier is to be made before reading of the *Bible:* which holy *book* of *God* (beſide other private reading of it) it ſhal be very good if thou read it after this manner, in thy houſe before thy Family; one Chapter in the Morning, another at Meales, another in the Evening before Prayer: beginning at the beginning of the Bible and continuing to the end.

Of singing of Psalmes.
How to carry our selves in singing of Psalmes.

OFten sing unto the *Lord*, and to thy soules comfort, in Psalmes & Hymnes and spirituall Songs: behave thy selfe reverently in that action, bare-headed, & with due reverence, as in the presence of the Lord: remember to sing *Davids* Psalmes with *Davids* spirit; sing with spirit, and sing with understanding; regard that more than the tune. All the Psalmes be very good and comfortable, yet more especially thou mayest use this choise.

SING.

In the Morning, Psal. 3. 5. 19.
In the Evening, Psal 4. 92.
In the time of heavinesse, Psal. 6. 13. 31. 91.

After benefits.

{Publike, Psal. 80. 90. 137.
{Private, Psal. 28. 126.

Commonly, at all times.

Psal. 12. 15. 18. 23. 25. 26. 30. 34. 46, 47. 67. 80. 84. 100. 101. 103. 116. 119, 146, &c.

A Thanksgiving before meat.

O Lord our God and heavenly Father, which of thy unspeakable mercy towards us, hast provided meat and drinke for the nourishment of our weake bodies: Give us grace to use them reverently, as from thy hands with thankefull hearts; let thy blessing rest upon these thy good creatures, to our comfort and sustentation; and grant we humbly beseech thee, good Lord, that as we doe hunger and thirst for this food of our bodies, so our souls may earnestly long after the food of eternall life, through Iesus Christ our Lord.

A Thanksgiving after meat.

TO thee, O Lord God, which hast created, redeemed, continually preserved, and at this present time fed us. be ascribed all honour, glory, power, might, and dominion, now & evermore. O Lord, do thou preserve thy Church universal, this Church in which we live, the Kings Majesty, and the Realme: grant thy Gospell a free passage: finish soone these dayes of sin, and bring us to everlasting peace, through thy Son our Lord & Saviour Iesus Christ. Whether you eate or drinke, or whatsoever you doe, do all to the glory of God.

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A prayer for morning.

Lord prepare our hearts to pray

Most mercifull and eternall GOD, *who art the Creator, Guider, Governour, & preserver of all things both in heaven and earth; vouchsafe wee humbly beseech thee, to looke downe with the eyes of pitty and compassion upon us miserable & wretched sinners, who at this time are prostrate here before thee, to offer up this our morning sacrifice of prayer and thanksgiving unto thee. And although we be unworthy, by reason of our manifold transgressions, to present our selves before thee: yet we humbly beseech thee for thy Son Christ Iesus our blessed Lord and Saviours sake, to accept of us, and grant these our prayers and petitions, which we do make unto thee.*

We render unto thee Lord, most mighty and most mercifull, humble and hearty thankes for all thy blessings and thy benefits from time to time bestowed upon us, for our election, creation, redemption, justification,

cation; vocation, that measure of sanctification in this life, and the assured hope of glorification in the life to come: As also for our health, wealth, peace, and prosperity: for the free passage of thy glorious Gospell; for sparing us thus long and giving us so large a time of repentance; as also for all other thy benefits, whensoever, or howsoever bestowed upon us. We give thee humble and hearty thankes, more particularly for thy gracious protection of us this night past, and delivering us from al the perils and dangers of the same. And seeing thou hast brought us to the beginning of this present day, we humbly beseech thee Lord, to protect and keepe us in the same; watch over us with thy providence; shelter and defend us from the assaults of the World, the flesh and the Devill, keepe us from all sinne, especially from those sinnes whereto by nature wee are most addicted: make us sorrowfull for our sins past, and seale unto our hearts we humbly beseech

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beseech thee, full assurance of the forgiveneſſe of them in thy Son our Saviour Ieſus Christ: increaſe our faith, our zeale, and our knowledge, and make us daily more and more to increaſe in piety and true holineſſe: ſet a watch, O Lord, before the doore of our hearts, that they thinke not, before the doore of our lips, that they ſpeake not; before all the parts of our body, that they doe not any thing which is amiſſe, or may breed offence. Bleſſe us alſo, we beſeech thee in our calling wherein thou haſt ſet us: proſper that which thou haſt given unto us, and which in thy feare wee ſet our hands unto. Stirre us up to imploy our ſelves faithfully religiouſly, & induſtriouſly in our calling. Give us all things needfull for this preſent life; and grant that we may ſo paſſe through things temporall, that our affections by them may not be withdrawne from things eternall.

Neither do we pray for our ſelves alone, but for thy whole Church, and

every

every particular member thereof. Comfort them, O LORD, that are comfortlesse, strengthen the weake, uphold them that stand, raise up them that are fallen; send help, comfort, and consolation in thy good time, to all thy children that are in need misery sicknesse, trouble, or adversity. Blesse this Church and Common-wealth wherein we live. Enter not into judgement with the great and crying sins of the land, but first remove from us our sinnes, and then take away thy heavie judgments which either already are fallen upon us, or shortly we must needs feare that they will befall us. Give thy Gospel a free passage daily more and more; convert, or else confound those which repine and hinder the propagation of the same. Reforme those things which are amisse; and grant that thy glorious Majestie may be exalted in this Nation evermore in sincere, pure, and holy worship: poure downe all thy blessings both spirituall and temporal upon our dread Soveraigne

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veraigne Lord the King, the Queen the Prince and Princesse, and all the royall issue, grant them a long, happy, prosperous, and religious life here in this world, and in the world to come, life everlasting. Blesse (good Lord) with all blessings, the Nobility of this Land, the Magistracy, Gentry, and Commonalty of the same: Be mercifull unto all those whom thou hast made neere and deare unto us: Send forth painfull Labourers into thy Harvest, and blesse those whom thou hast already sent: particularly, good Lord in mercy behold thy servant whom thou hast ordained to break the bred of life unto us; give to him, O Lord, the doore of utterance, let thy blessing rest upon his labours; assist him in his Meditations and in his Studies, that both by life and Doctrine, he may be a guide unto us in the way which leadeth to eternall life. These things and al other which thou knowest meet and requisite for us for thy whole Church, and every

particular

particular member thereof; we humbly crave at thy hands in the Name of thy Son our Lord and Saviour Iesus Christ, concluding these our Petitions with that forme of Prayer which he Himselfe hath taught us, saying, Our Father, &c.

A Prayer for Evening.

O Eternall GOD and in Christ Iesus our loving and mercifull Father; we poore, wretched and miserable sinners, do prostrate our selves before thy Divine Majesty, humbly acknowledging, and from the bottome of our hearts confessing our manifold sins and wickednesse, which from time to time we have committed against thee. O Lord we have sinned, we have sinned, our sins are more in number than the sands of the sea, or the haires of our heads, neither doe we know whither to flie for comfort and helpe against the same,

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same, but only by appealing from thy justice to thy mercy. To thee therefore doe we come, in the Name and mediation of our Lord and Saviour Iesus Christ, humbly beseeching thee for his sake to pardon and forgive us all our sinnes, whether they be sins of Omission, or sinnes of Commission; sinnes of ignorance, or sinnes of wilfulnesse: whether in thought, word, or deed, committed against thy divine Majestie. O Lord, throw them out of thy remembrance, that they may never rise up in judgment against us to condemne us, and grant unto us we beseech thee, the assistance of thy holy Spirit, that we may make a better conscience of our wayes, and walke more zealously and sincerely before thee than heretofore we have done. O make us heartily sorry as becommeth thy children, for that we have done to thee so mercifull and loving a Father. Frame

us daily, and fashion us to the likenesse of thy well beloved Son Christ Iesus our Lord and Saviour, that in knowledge and true holinesse we may glorifie thee before the world, and by the fruits of piety & righteousnesse, may be assured and certaine of thy spirit, and of the love wherewithall thou lovest us. Worke in us a certaine faith, and an assured hope of thy promises, and feare of thy Majestie; a perfect hatred and detestation of all sin and wickednesse: worke in us sincere love towards thy children, and amongst our selves, patience, knowledge, vertue, love, compassion, with all other graces of thy Kingdome, that in all our behaviour, thou our good God, maist be glorified by us, and in us.

Stirre up, O Lord, our dull and sluggish nature, to call upon thee continually. Frame us wholly unto thy will, and make us to be con-

content in what eſtate ſoever it ſhall p'eaſe thee to ſet us; that ſo we living here in this world in thy feare, & dying in thy favour, in the end may attain to a joyfull reſurrection unto eternall life.

In the mean while good Father be merciful unto us in the things of this life, even ſo far forth as thou ſhalt ſee it moſt meet and requiſite for us. Grant us if it be thy bleſſed will, the continuance of the bleſſing of Health, peace, and maintenance, and together with them wee beſeech thee, let us have thy holy ſpirit to inſtruct us in the true & lawfull uſe of them, that we may more earneſtly & ſeriouſly labor in our places and callings wherin thou haſt ſet us, to the promoting and increaſe of thy kingdome, and to the benefit and comfort of thy children. Be mercifull, *good Lord*, unto thy Church univerſall, ſcattered abroad upon the face of the whole earth, ſend help and comfort

fort to all our brethren whereſoever, which are in need, affliction, or miſery: beate downe the rage and fury of Antichriſt, and his kingdome, and daily more and more increaſe the number of thy faithfull flock.

And foraſmuch as it hath pleaſed thee, in mercy above al other Nations of the earth, to powre downe the ſweet ſtreame of thy bleſſings upon this little Iland in which we live, by promoting of thy Goſpell, and overthrowing of Idolatry; we beſeech thee to continue it towards the ſame, and to eſtabliſh in this thy Church, a pure, perfect, & ſincere regiment herof, that in the ſame thy moſt glorious Majeſty may be exalted in ſincere, pure, and holy worſhip, and that this thy Church may flouriſh and increaſe, being through thy ſafe protection, aided, ſupported and miraculouſly defended. Guide and rule, we beſeech thee, with thy holy

Spirit

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Spirit, every part and member thereof; especially thy gracious Servant our dread Soveraigne Lord and King: grant unto him, O Lord, a pure and perfect zeale, above all things to promote thy glory: give unto him the spirit of wisdome, discretion, & government, that with all equity and justice, hee may see this whole Realme peaceably & quietly governed: Deliver him, O Lord, as hitherto most wonderfully thou hast done, from all forraine and homebred traitors; and grant unto him if it be thy wil, a long and quiet raigne over us, to the benefit of the Church, & the advancement of thy glory. Blesse also we beseech thee, with aboundance of blessings, both spirituall and temporall, the young Prince, with the rest of the King and Queenes royall Issue, and make them worthy instruments of thy glory when time and occasion shall serve thereunto. Blesse, O Lord

Part I.

Lord, the Nobility, the Gentry, the Communalty, all the ſtates of this Land: comfort all them that be comfortleſſe, and remove thy heavie judgements from thoſe places on which they are fallen. Laſtly, for our ſelves we become againe humble petitioners unto thy divine Majeſty: Bleſſe us, O Lord, & this whole family with thy grace and peace: make us thankefull for all thy bleſſings from time to time beſtowed upon us; forgive us the ſins which this day paſt we have committed againſt thy divine Majeſtie. And as thou haſt brought us to the begining of this night, ſo protect, guide, and defend us we beſeech thee in the ſame. Deliver us, and all that doth belong unto us, from fire, robbery, or any other perill or danger which this night may befal us: give unto our bodies reſt and ſleepe, that they may be the better enabled to undergoe thoſe places and callings

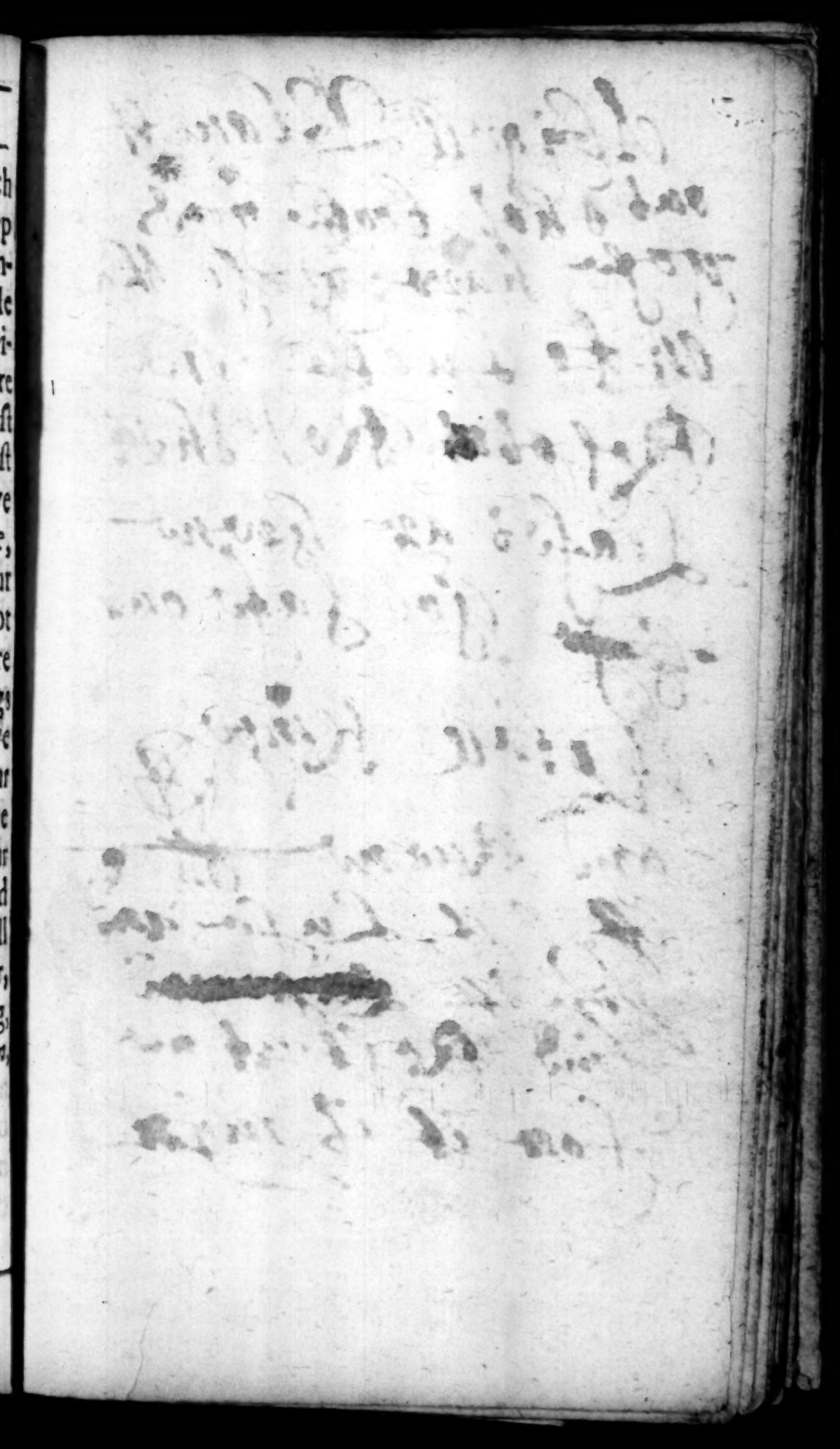
wherein

Part I.

wherein thou haſt ſet us: watch over us, over our ſoules, & keep them from all ſinne and uncleanneſſe, from all evil motions, idle fantaſies, vain dreames, and ſiniſter imaginations, and prepare us daily more and more againſt the comming of thy Son Chriſt Ieſus. And now, O Lord, we have commended our ſuits unto thee, our underſtanding is weake, our memory is fraile, and we are not worthy to pray unto thee: more unworthy to receive the things we pray for: and therefore we commend our ſelves and our prayers unto thee, in the name and mediation of thy Sonne our Saviour, humbly begging and craving all things elſe needfull for us, in that forme of Prayer, which he hath taught us ſaying, *Our Father which art in Heaven*, &c.

FINIS.

By *George Webbe.*



Abigell Blanett
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A GARDEN of SPIRITUALL FLOVVERS.

2 PART.

Yeelding a ſweete ſmelling ſavour in the noſtrils of each true-hearted CHRISTIAN.

LONDON.
Printed by *R. B.* for *Robert Bird*, dwelling at the ſigne of the BIBLE in St. *Laurence lane.* 1635.

OVIDEN

A GARDEN of SPIRITUALL FLOVVERS.

A Three-fold Alphabet *of* Rules *concerning Christian Practice.*

A

AWake with *God* in the Morning, and before all things, give *him* your first fruits and calves of your lips: 1 In confession of sins: 2 Petition of necessaries for body and soule: 3 Thankfulnes for

Part II.

cy, especiallie your late preservation, rest, and protection of you and yours.

Iosh. 24. 15.

Gen. 1. 8. 14 & 8, 19

2 Account it not enough that your selfe serve God, unlesse you see all in your charge doe the same.

3 Arme your selfe against whatsoever the day may bring forth, and upon all occasions thinke on your happie redemption, with much thankfulnesse for so happie conjunction of justice and mercy

B

1 BEware of occasions of sinne, and wisely inure your selfe in subduing the least, that at length the greater may be foiled.

1 Sam. 10. 16

2 Beleeve all that *God* speakketh to you out of his word, but not all that man telleth you: nor tell to another all that you heare; but onely the truth, and that neither all, nor alwaies.

1 Sam. 1. 1

3 Before you doe take in hand any thing, counsell with Gods word

word if it be lawfull, and then performe it with prayer, that it may be as successefull as lawfull. Part II.

C

1 CArefully set your selfe in GODS presence all the day long, that setting him at your right-hand, you may not fall.

2 Carry your selfe unto all, as the weake may be wonne, the strong comforted, and the wicked ashamed. 1 Cor. 10. 32.

3 Consider the dignity of your soule, how beautifull it is to God and his Angels, so long as you keepe it unspotted; that so you may clense your hearts from the first motion of sinnefull thoughts, as Lust, Anger, Envie, Pride, Ambition, Covetousnesse; and the rather, because the least sinne deserveth death. Mat. 15. 18

D

1 DAily, Morning and Evening at least, solemnly on your knees make confessi-

Part II.

on, and requests, with thanksgiving: first, prepare your heart to seeke the Lord. In the Morning thinke that that day may be your last day: and when you goe to bed, you know not whether you shall rise, unlesse it be to judgement. It is safest therefore to use prayer as a key to open the morning, and as a barre or locke, to shut in the Evening.

Gal. 6.10. 2 Delight to doe all the good you can to Gods children, and to receive all the good you can from them.

2 Cor.16. 3 Distrust not Gods providence in any matter, although you see the meanes wanting; neither when you have them, let them bee relied on more than *God* himselfe, but let him be praied unto for the prosperous use of them.

E

Ier.12.2. 1 EXercise your minde in meditating often on the great workes of God, as his creating

Part II.

ating and governing of the world, his prospering and punishing the wicked, his blessing and correcting his *children*, his preparing of unspeakable joy for the one, and unutterable torment for the other. But especially on the Sabbath, adde to these meditations the holy exercises of Prayer, Preaching, Sacraments, holy conference, and such like.

2 Esteeme of every one better than your selfe, and the more you excell another, bee so much the more humbled. Rom 12. 16.

3 Examine your thoughts wel whither they tend, before you fulfill your owne desires; if you finde them unprofitable, curious, vain, or such as you cannot yeeld a sufficient reason to *God* or man for, kill them in the shell, let them not live or breath longer in you. Rom. 14. 23.

F

1 FEare GOD and keepe his Commandements:

Part II.

for this is the whole duty of man.

Eccles. 12. 23. Pro. 5. 8. & 6. 27, 28.

2 Fly and avoide places and persons infectious, wanton, idle, unthrifty and bad company, which are to the soule, as poysoned and infected aire to the body.

Eccles. 1. 13

3 Follow with faithfulnesse and diligence your own businesse in the lawfull and particular calling wherein God hath placed you; onely bee carefull in your earthly businesse to carry a heavenly minde.

G

1 GRow up daily in the practice of every commandement, and in the faith of every promise of GOD; seeing God would have thee planted in his house, thrive well, and bee more fruitfull in thy age. Hee that is not best at last, may feare whether ever he were good.

2 Give no offence justly unto any man, whether within or without

without; for *woe to them by whom offences come.*

3 Grieve for nothing in the world so much as for your owne sins, and in them for nothing so much as offending so loving a *God*, and that not onely in committing of evill, but also in omitting of good. 1 Cor. 10. 32 Rom. 7. 8.

H

1 HVmble your selfe for your sins, that the Lord may raise you up; for hee that judgeth himselfe aright, shall never be judged of the Lord. 2 Cor. 11. 31

2 Honour all men in their places, but no man so much for his greatnesse, as for his goodnesse: and thus shall you imitate the Lord himselfe, who accepteth not persons; but in every nation accepteth him that feareth him. 1 Pet. 2. 17

3 Have speciall care to avoide the sinnes which you have found your selfe most inclined unto, and which have in times past Act. 20. 35

Part II.

moſt prevailed; for ſin is loath to be ſaid nay, and Satan ſeeketh re-entry.

1 IVſtifie Gods wiſdome in all his proceedings concerning your ſelfe and others, his power in ſuſtaining, his providence in maintaining, his juſtice in puniſhing, his love in correcting, his bounty in promiſing, his faithfulneſſe in performing, his grace in giving, his mercy in taking away, and in all things from the heart, bleſſe the name of the Lord.

2 In every company receive ſome good, and doe ſome alſo to your power; leave no ill ſavour behinde you, neither doe hurt by ſpeech, or ſilence, countenance, or example. In your praiſe be diſcreet, in ſaluting courteous, in admoniſhing brotherly, and wiſe in moving and entertaining ſpeech or conference.

Pſal. 15. 3. 3 It is fearefull to ſinne, but more to live in it, and therefore regiſter

regiſter all your ſinnes daily, bewaile them all times, pray for pardon of them, and ſtrength againſt them, contemne none, as counting it little, becauſe GOD hath condemned it, and Chriſt hath died for it: or elſe muſt you eternally.

K

1 KNow God in Chriſt, which is life everlaſting: kiſſe the Son of *God* leſt he be angry; and know your ſelfe to be a beleever, and that Chriſt is in you, and you in him. Iohn 17.3

2 Keepe, as your vowes with God, ſo your lawfull promiſes with men, for faith and truth muſt kiſſe each other in Chriſtian converſation. Pſal. 15.4.

3 Keepe out wandring and worldly thoughts as much as poſſible may be, narrowly watching your heart, for ſuch as you ſuffer that to bee, ſuch will be your words, deeds, and whole converſation. Pro. 4.23.

Love

Part II.

L

1 LOve all things for *Gods* ſake, and God onely for his own; and look you make him your friend, whoſoever be your enemy for it: this you ſhall do, if as an obedient child you live in the eye of your heavenly Father.

2 Look upon the lives and behaviour of the wicked, to avoid them: of the godly to imitate them: upon the life and death of them both, as alſo your own not farre off, to make you loath this world, and long after the life to come.

Lu. 24.34

3 Let your meat, apparell and recreation bee lawfull, needfull and moderate.

M

1 MAke no mention of God, or any word or worke of his, but with feare and reverence, nor of any man but with love and carefulneſſe, uſing his name as you would have him to uſe yours.

Deu. 28. 58.

2 Mark

Part II.

2 Marke other mens profiting in religion to provoke your ſelfe; their ſlips to make your ſelfe more wary; their riſings to bee thankfull to God for them.

3 Meditate often upon the foure laſt things, 1 death, 2 Iudgment, 3 Heaven, 4 Hell.

N

1 NEver make ſhew of more holines outwardly than inwardly you have in your heart, which God ſeeth, in which hee deſireth truth: nor pleaſe your ſelfe with your unprofitableneſſe, unfitneſſe, or unwillingneſſe to good. Ro. 12. 11.

2 No man is owner, but ſteward of that hee hath: you muſt therefore impart of the bleſſings you have, to thoſe that ſtand in need, wiſely, heartily, and in due ſeaſon.

3 Note your own ſpeciall corruptions, whether they grow ſtronger or weaker, and how your ſelfe can reſiſt them; if any aſſault

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assault you more strongly, pray, and make the matter knowne to God. The best way for a woman solicited to folly, to be rid of the tempter, is to tell her husband.

O

Pro. 17. 27 & 10. 19.

1 OFten speak to the praise of God, never of your selfe. For other things, because many words want not iniquity, speake as few as you can, or rather none than unprofitable.

2 Open not your mouth to speake of other mens infirmities; especially behinde them, nor before them, without griefe and sorrow.

3 Of every idle word account must be given, and much more of every wicked word, & therefore let your speech be gracious, powdred with salt, and tending to edification.

P

1 PRaise the Lord for every new benefit bestowed, and then by it promote his glory

glory, the Churches good, and your owne ſalvation, eſteeming of grace given, as ſpurres to godlineſſe, and pledges of eternall life.

2 Prevent anger before it kindle, it is wiſdome to quench the firſt ſparke of fire before it begin to flame. Conſider, 1. The originall of anger, being pride or ſelfe-love: 2. The curſed fruit, by giving place to the divell: 3. Gods patience: 4. Gods image in your brother: 5. Your owne weakneſſe in the ſame kinde: 6. The wrong is not remedied by revenge, but inlarged, nor the wrong-doer amended but imitated.

3 Prepare your ſelfe for death, and pull out his ſting: 1. By bewailing ſinnes paſt: 2. Turning to God in time to come: 3. Purpoſing a new life. None can die ill, that hath had a care to live well. Perſwade your ſelfe if you live well, you ſhall die well, but if

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if you die well, doubt not but you ſhall doe better.

Q

1 QViet your heart, and be ſtill under the correcting hand of *God*; 1 he doth it: 2 For your beſt: 3 Hee will moderate it: 4 Supply ſtrength: 5 Seaſonably deliver out of it.

Mat. 5. 39. 2 Queſtion not whether others ſhould doe you good, or you them firſt; it is praiſe-worthy to be firſt in well-doing: and if you doe good to your enemies, your reward is with *God*.

1 Theſ. 5. 19. 3 Quench not the ſpirit, nor ſuffer any godly motion ariſing in your heart, to paſſe away, but feed it by reading, meditation, Prayer and practice.

R

Pſal. 1. 2. 1 REade daily ſomething of GODS Booke, for the increaſe of knowledge and conſcience, and adde hereto meditation and Prayer: for theſe three, ſaith *Luther*, make a Divine

vine: all time thus ſpent is well redeemed. As for laſcivious and idle bookes, ſhun them as rocks. Part II.

2 Rejoyce in the good you know by another, praiſe God for it, pray for the increaſe of it. But if you know any evil by any, mourne for it: and if you can, by brotherly admonition amend it.

3 Refraine your eares, eyes, mouth, and hands, from hearing, ſeeing, ſpeaking, or performing any wicked and vaine thing, knowing that death often entreth in at the windowes. Iob 31. 1.

S

1 STicke to God as well in adverſity as proſperity, the one being as neceſſary as the other. If you want neceſſaries, humble your ſelfe for them: if you have them, be humble with them, and uſe them well, leſt you forfeit them. Iam. 1. 2.

2 Seeke reconciliation with your neighbour, freely forgiving thoſe that have offended you, and earneſtly Mat. 5. 23.

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earnestly desiring to be forgiven of all that have been offended by you.

Mat. 23. 26. 3 Study to approve both your heart to God, and your life to Gods children, in your particular calling, and especially to such as to whom *God* hath *joyn'd* you. As if a servant in obeying; if a master in ruling: if a husband in loving: if a wife in reverence: for a good conscience, a good name, and good manners must goe together.

T

Heb 3.12. 1 TAke heede of performing holy duties for fashions sake, or without feeling and profit: for this is hypocrisie and prophaneneſſe.

Rom 1.2. 16. & 2. 19. 2 Thankfully requite, at least with: 1. Acknowledgement: 2. hearty affection: 3. Prayer, the good you get by any man; for there is no member of the body but standeth in need of other mens gifts.

3 Thinke

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3 Think it the greateſt worke in the world to dye well: which to doe, you muſt inure your ſelfe to die beforehand: 1. By dying to your ſinnes: 2. Leaving the world in affection, before it actually leave you: 3. In your laſt leaving of it, do it willingly, yea, joyfully, whenſoever, whereſoever, or howſover God ſhall call you.

V

1 VOw to God, and keepe it, eſpecially ſtrive in performing the ſolemne vow of your Baptiſme, and the covenant which you renew in the Lords Supper.

2 Variance and diſcord with men, will not ſtand with your peace with *God*. If you love *God*, you will love men alſo, for *Gods* Image, or elſe for his commandements ſake.

3 Vſe the world as not uſing it, and your proſperity and liberty to be better by them. That is not

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not gained which is gotten with the losse of your soule: and then is the soule exchanged with an handfull of the world, when it is not gotten and held, 1. In Christ restoring it, 2. With Christ the chiefe gaine, 3. For Christ the Lord of it.

W

Psal. 37. 35 WAite upon the Lord, & he will direct your way; become his servant, for this is the way to attaine your truest liberty.

2 Weep with them that weep, and fellow-feele the afflictions of the Brethren that are in the Ezek. 9. 4. world. Christ in heaven accounteth the sufferings of his Saints his owne: and we his members upon earth must doe the same. Religion and mercy are well matched by God, and must not by man be divorced: As for the miseries & sins of the age wherein you live, mourne also for them and pray to *God* for remedy.

3 Wish

3 Wish not a long life so much as a good life. Hee hath lived long who hath lived well. A short life in grace setteth into the everlasting life of glory.

Five Rowes of Precepts, both for the inward and outward ordering of a CHRISTIAN LIFE.

The first Rowe, concerning our Thoughts.

1 THat I bee carefull to keep a better watch over my thoughts, words, or deeds, than heretofore I have done, to doe them more warily, for Gods glory, mine owne comfort, and my brethrens benefit. 1 Cor. 6 20.

2 That I may cleanse my heart from the very first motion of all sinfull

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sinfull thoughts, as of Lust, Anger, Envie, Pride, Covetousnesse, Malice, Stubbornenesse, Evill-suspicion, knowing that the least sin deserves death, and doth deprive me of part of the comfort of my salvation.

3 That all my lawfull affections be moderate and without excesse, and greater alwaies upon heavenly things than on earthly.

4 That I fulfill not my mind in all things: for then I shall often sin. I must therfore consider whether that be lawfull which I doe desire, and for the glory of *God*.

5 That I bestow no more care or thought upon the world than I must needs, for the moderate maintaining of my self, and those that belong to mee, lest my thoughts be too much distracted from heavenly things.

6 That I suffer not my minde to be occupied with unprofitable cares, or vaine meditations, for which I cannot give a sufficient reason

reaſon to GOD or man, if I were asked.

7 That I thinke better of my brethren than of my ſelfe: and the more I excell in any thing, the more humble I bee before God and man.

8 That I take ſometime every day to meditate upon the word of *God*, or ſome other good bookes, and the rather for the miſeries of the time, and the iniquity of the age wherein I live and pray to *God* for remedy.

9 That I thinke often of the vanity of my life, upon my departure hence, daily looking for my Saviour in the clouds, and wiſhing rather a godly life than a long.

10 That I carefully meditate and remember every good thing that I heare, or learne, that I may readily practiſe it when time and occaſion ſhall ſerve.

The

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The second rowe of Precepts, for our Speeches and words.

1 THat I remember, that such as my speech is, such is my heart: for out of the abundance of the hart the mouth speaketh. And that both my hart and mouth goe together.

Col. 4. 6. 2 That my speech bee gracious, to the edification, good, and benefit of them with whom I speake, and not to their evill or sinning.

3 That my speech be alwaies more, and more joyfull, earnest, and comfortable when I speake of heavenly things, than of earthly things and matters.

4 That I remember, I shall answer for every idle word.

5 That multitude of words bee oft n sinfull: let me speake herefore as few as I m y; yea,

to be rather ſilent than to ſpeake unprofitably.

6 That my words be no greater or any more than my matter deſerveth, nor beare a ſhew of vice in me, or of any exceſſive affection.

7 That as I beleeve not all things that are told me, ſo I tell not all I heare, but tell the truth only, though not alwayes. Luk. 2. 19.

8 That I delight not to ſpeake of other mens infirmities eſpecially behinde their backes, and ſpeaking before them with griefe and wiſdome.

9 That I ſpeake not of God, but with reverence, knowing that I am not worthy to take his name in my mouth. Rom. 5. 5.

10 That in praiſes I bee diſcreet, in ſalutations courteous, in admonitions brotherly. Gal 9. 1.

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The third row, concerning actions respecting God.

Psa.55.17. 1 THat I use daily prayer to God every Morning, Noone, and Evening, that hee would guide me in my affaires, for his glory and mine owne comfort.

2 That I register up all my sins committed against him in every matter, and with griefe bewaile them at fit time, craving pardon for them, and strength against them.

Isa. 2.3. 3 That every day something of Gods word be read and meditated on, that I may thereby increase in godlinesse.

4 That whatsoever I take in hand, I first take counsell at *Gods* word, whether it be lawfull or no, be it for my profit or pleasure and then that I doe it with praier, at least in my heart.

5 That I give thankes to *God* for

for every benefit I receive, and then dedicate the same to the promoting of his glory, and the benefit of his Church.

6 That I sanctifie Gods Sabbath duly, in using the holy exercises of prayer, preaching, meditating, and receiving the Sacraments at their time. Exo. 20. 8.

7 That any meanes that God hath appointed for any matter, bee not more relied upon than God himselfe: but that hee bee prayed unto for the prosperous use of the meanes.

8 That I stick to God as well in adversity, as in prosperity, knowing the one to be as necessary for me as the other: yet let me pray for my necessaries, and be humble when I have them, that I use them well, that I lose them not. Psa. 65. 11

9 That I marke my profiting in Religion, prepare my selfe to heare Gods word, attend when I am there, consider and medi-

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dirate of it after my departure.

Psa.3.8 10 That I love all things for Gods sake, and God only for his own, that I make *God* my *friend*, and then nothing can be mine enemy, and covet in all things to serve God sincerely.

The fourth row, respecting our Lives.

Exod.23.1 1 THat I refraine my eares from hearing, my eyes from seeing, my soule and body from fulfilling any vaine or wicked thing.

Eph.5.1. 6,1. 2 That my apparell, meat, and recreation be needfull, lawfull, and moderate.

3 That with all care I redeeme the time, knowing that I shall answer for every idle word.

4 That I bee as sorrowfull for the good deeds I have omitted, as I am joyfull for the good deeds I have fulfilled.

5 That my especiall sinnes and corrupti-

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corruptions bee inquired into, and thought upon with griefe, whether they are weakened in me, or remaine ſtill in their own ſtrength: and whether I reſiſt them with more and more faithfullneſſe every day. 1 Cor. 11. 28.

6 That I remember with humiliation all the good motions and actions God workes in me, that they bee pledges of my ſalvation, ſpurres to godlineſſe, and comforts againſt tentation.

7 That I ſuffer not my ſelfe to be pleaſed with unprofitablenes, that is, with willingneſſe toward good.

8 That I follow my lawfull calling ſo carefully for the good of GODS Church, or Commonwealth, as feeling my miſery by *Adam* I be humbled thereby. Gen. 3. 29.

9 That I take revenge of my ſelfe for my ſlippery ſins, or ſinning, beating downe my body that I ſinne not againe.

10 That I never make more

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shew of holinesse outwardly, than I have inwardly in heart.

Esa. 58. 56

The fifth row, concerning our actions towards others.

1 THat I remember that whatsoever I have which may be used toward others, God hath bestowed the same upon me for others benefits

Gen. 18. 17 2. That I count it not sufficient that I my selfe serve God only, but also that I cause all that are in my charge, by all meanes to doe the same.

3 That I consider that I am but Gods steward in his benefits, he hath lent me; and therefore I ought to imploy them wisely, to those that need, heartily and intirely.

1 Cor. 10. 32, 33. 4 That I behave my selfe toward all so sincerely, that I may winne the weake, comfort the strong, and make ashamed the wicked.

5 That as I receive good in my

my company, so I do them some good to my power.

6 That when I know others to sinne, I mourne for it, and amend it if I may, by brotherly admonition. 1 Cor. 5. 2

7 That I rejoyce and praise the *Lord* for any good thing that he sendeth unto men, acknowledging it is for mine and other godlies sake, through Christ, that *God* upholdeth the world.

8 That I strive not whether they should doe good to me, or I to them first, but that I benefit even mine own enemies, knowing my reward is with God. 1 Thes. 5. 15

9 That I be carefull to use the good I can receive by any man, knowing I am but a member of the body, and stand in need of other members. 10. That I carefully crave the prayers of other brethren, & their praises to *God* also for the gifts I have received and so shal I feele my fellowship in the body more effectually. Rom. 16. 3 16. 30.

An *order* for the government of *Houſeholders*, and their *Families*, according *to the Word of God.*

THe word of the Lord teacheth us, that it is not onely required of Maſters, Parents, and Houſholders, that they themſelves have a care to live in the feare of *God*: but alſo they ought to ſee their whole families doe the ſame. And that this charge is laid on them, note theſe places of Scripture following.

Exod. 13.8.

Thou ſhalt ſhew thy Sonne in that day, &c.

Deut.

Deut. 4. 9.
Deut. 6. 7.
Deut. 11. 9.

Thou shalt rehearse my will and Commandements to thy Children.

For as we are Masters and Fathers in earth, and looke to bee served and obeied: So I acknowledge for mine owne part, that I have a Father, and Master in Heaven; whose will I must obey in governing the people committed to my charge, according to his will. This did faithfull *Abraham*, called *the father of the faithfull* (*Gen.* 18.19.) whose example (by *Gods* assistance) I intend in some measure to follow, to shew my dutifull obedience, that the Lord may shew his mercy on me and mine, as he promised and performed to *Abraham*: And therefore have taken this order for the government of my house as followeth.

For the Sabbath.

1 FIrſt, becauſe our GOD hath ſanctified one day to himſelfe, that is, the *Sabbath*; I ordaine and command that all my people ſhall repaire to the Church, accompanying me both fore-noon and after-noone, there to ſtay and abide during the exerciſe of the word of God read and preached, prayers, and partaking of the Sacraments: and ſhall behave themſelves there reverently, as thoſe that come to appeare before *Gods* Majeſty.

None ſhall travell on the Sabbath without urgent neceſſity, nor abſent themſelves from the Church, without juſt cauſe made knowne before to me.

None ſhall uſe at that day running to revels, haunting of Alehouſes, &c. But ſpend the time after the publike exerciſe of the Word, in ſuch godly manner, as God teacheth in his Word: as reading

reading the Scriptures, ſinging of Pſalmes, talking of his Commandements, and meditating of *Gods* creatures, to his glory.

Iam. 5.12
Deut. 6.7.
Iſa. 58.13.

Againe, ſeeing the Sabbath is the market day, or day of preparing food for our ſoules, every one ſhall (being demanded) give an account of ſomething that he hath learned, as well in the Church of the Miniſter, as alſo in my private houſe, when I my ſelfe, or ſome other by mine appointment ſhall examine him, that I may know how he hath ſpent the Sabbath, and profited in knowledge.

2 Secondly, I ordaine and take order that every morning there be a generall meeting of my ſervants, before they goe about their ordinary buſineſſe (all excuſes ſet apart) joyning themſelves together, and commending themſelves to *God*, by faithfull and hearty prayer, and

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and blessing without which our watching and labour is in vaine, as *David* noteth.

Also our rest and sleepe being a gift of God; for the obtaining whereof, I appoint in like manner, that there shall be every evening the like assembling of al my people (worldly excuses put apart) to bestow together some convenient time in prayer, singing of Psalmes, and reading the Scriptures, or some other godly matter.

3 THirdly, seeing the creatures of *God* are sanctified unto us by the word of *God* and prayer, and that we ought not to receive them without giving thanks to *God* for them, as *Paul* teacheth; therefore I command that some one in the behalfe of the rest both before and after meat, whensoever they receive it, doe with all reverence praise God for the same, the residue yeelding consent by their reverent silence. A Fourthly

4 FOurthly, concerning the common behaviour of my people every where; I ſtraitly forbid to ſweare in vaine, by the reverend name of God, or otherwiſe to uſe it vainly and unreverently: I utterly forbid all jeſting and ſcoffing at *Gods* moſt ſacred Word, his true Religion, the Preachers, and Profeſſors of the ſame, all curſing, lying, ſlandering, and filthy and uncleane talking: I utterly forbid all maintenance of Popery and ſuperſtition, and what elſe ſoever may offend the Majeſtie of God.

If any offend againſt theſe, or any of theſe orders above mentioned, through weakeneſſe, and not of malice, he ſhall be once gently admoniſhed, *Mat.* 18. 17. If he offend the ſecond time, to be more ſharpely reproved, 1. *Tim.* 5. 20. But if he offend the third time, he ſhall confeſſe his fault before the whole houſhold aſſembled together, ſhewing himſelfe

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himselfe sorrowfull for his fault, craving pardon of GOD, and reconcile himselfe to the household whom he hath offended.

But if there be any of my family that obstinately refuse to beare this the Lords yoke, and to bee subject to his ordinance, he shall not continue in my house, but I learne of *David*, *Psal.* 101.6,7. a man chosen after GODS owne heart, to drive such wicked ones out of my house and sight, and seeke for such as feare God, and will make such my servants, lest entertaining and nourishing the wicked in my house, my negligence bee punished as was *Eli's*, who being a householder and a father, was said to have honoured his children more than God, because hee entertained them without punishment, he was deprived of both his sonnes in one day, and himselfe brake his neck &c, 1 *Sam.* 2. 31. 1 *Sam.* 3. 13. 1 *Sam*, 4. 17. 18. And *Salomon* saith,

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Pro.3.33.

saith, that *the curse of God is in the house where the wicked are, but hee powreth his blessings upon the habitation of the righteous.*

Therefore I further adde, that such guests as repaire to my house, refusing to be subject to these ordinances of the Almighty, and will not joyne with me and my people to serve the *Lord*, I refuse to be companion with such, or to receive him to be my guest, (for such procure Gods wrath, as afore is said) but I will say with *David*, *Psa.63.119. Those shall bee my companions that feare God, and keep his Commaudements*, and those shall be my guests, that be godly, just, and feare GOD. And as for the wicked and rebellious against the ordinance of God, seeing they are darkneſſe, with whom light hath no communion, and seeing they are as pitch, very likely to defile a man, I will say to such as our Saviour said to the like, *Away from mee*

Pſal. 119. 115. Ioſh. 24. 15 Heſt. 4. 16 Acts 10. 1

ye workers of iniquity. And with that godly houſe keeper *David*; *Away from me ye wicked, for I will keepe the Commandements of my God. I and my houſe will ſerve the Lord, I and my maides will ſerve the Lord.* Cornelius, *with his houſehold feared God.*

A Score of wholeſome Precepts *or* Directions *for a* Chriſtian life.

1 ACcount not your ſelfe better than you are: for the more baſe you are in your owne conceit, the more glorious you are in the ſight of God; for God regardeth a lowly mind as the poore Publican that did deny himſelfe, had more favour in the ſight of GOD, than the proud Phariſie that boaſted of himſelfe.

2 Speake not of GOD, but with reverence, knowing that wee are not worthy to take his name

name in our mouth, much more we ought not to take it vainely.

3 Hold fast to God as well in prosperity as in adversity: for in adversity we come to *God*, but in prosperity we forget our selves often: Also if you be in adversity, despaire not, but wait upon God for deliverance, and he will send it when there is no hope of it, to the glory of his owne Name, and for the good of his children, as *Daniel* was delivered from the Lions.

4 Buy and redeeme the time past with repentance, looke to the time present with diligence, and to the time to come with providence.

5 Let no malice make you to reveale that, which friendship bound you once to conceale.

6 In praising be discreet, in saluting, courteous, and in admonishing, brotherly, not hastily, and angerly.

7 Reade something of Gods word

word daily, and doe not onely count it ſufficient that you ſerve *God* truly your ſelfe, but alſo look that all your charge & houſhold doe the ſame truly.

8 Whatſoever bleſſings wee crave of *God*, aske them in the
Ioh. 14. 6. name of Chriſt: *For no man commeth to the Father but by me*, ſaith Chriſt.

9 Whatſoever you take in hand, before you do it, ask counſell of *God* whether it be lawfull, and then doe it with peace of heart, if it be lawfull.

10 Looke that meat, apparell and recreation be needfull, and lawfull, and moderate.

11 Take heed of preſumptuous ſinnes, for though many preſume that *God* is a *God* of mercy, yea, though he be a *God* of mercy to the penitent, yet he is a *God* of juſtice alſo.

12 Forſake the world, and flie to *God*; for it is unpoſſible that a man loving the world, ſhould have

have any comfort of *God*, for the love of the world is enmity with *God*: beſides, keep not any thing of the world to you, that may draw you from *God*; for *God will* not have part of the man, but the whole man.

13 Be alwayes armed againſt temptatiō, for thoſe that belong to Chriſt, muſt look for temptations alwayes: and thinke not if that you have overcome any temptation, once or twice; or often, that then you are freed: for Chriſt was tempted often, ſo were the Apoſtles, they had one time Peace, and then Perſecution; and then Peace, and after Perſecution, ſo alwayes an entercourſe; and when they were in Peace, they made ready to be armed for temptation, knowing that they ſhould have temptation: therefore this life is called a *Chriſtian warfare.*

14 Beſides, if ye are tempted and tried, it ſheweth manifeſtly that

that ye belong to *God*; for *God scourgeth every sonne that he receiveth*: Besides those that have no temptation or triall, it sheweth manifestly they belong to the divell; for what need hath he to tempt them whom hee hath already in bondage.

5 Endeavour to flye from all sinnes in generall, and then God will accept your endeavours, though weake and imperfect, through the perfection of *Christ*; and sticke to no darling sin; for the devill can as well hold a man in subjection by one sin, as by all sinnes.

16 Let the words that you speake proceed from the good spirit, and not from the flesh; for if they do, *God* abhorreth them.

17 As God doth abound in mercy and goodnesse towards you, so be you inlarged to him in obedience.

18 When ye are tempted at any time by the Divell or his ministers

nisters, be sure to have the word of God to answer him: for the word is compared to a *two edged sword*, that doth not only defend us, but also offend our enemies.

19 Christ, he used Scriptures to repell the divell, hee could have driven the devil away with the breath of his nostrils, but he did answer him with Scripture to shew us an example, that if we were tempted at any time, wee should with Scriptures repell him. And that every one may know them the better, they must read them often, use conference & marking the true meaning of the words, and conferring one place of Scripture with another, and praying to God for to give them the blessing of understanding it truly, and the like.

20 Follow your betters, observe and mark the wise, accompany the honest and love the godly.

Psal.

such an one as hath his hoart so uchod with compassion towards others miserys is a mozeyfull man

PSALME 90.31.

Lord teach us to number our dayes, that wee may apply our hearts unto wisdome.

THe Text is a Prayer of *Moſes*, and it hath three parts:

1 *A Leſſon.*
2 *Scholler.*
3 *Schoole-maſter.*

1 The Leſſon, *to number our dayes:* which may bee numbred foure wayes:

1 The account which *Moſes* maketh: *the dayes of our life are threeſcore yeeres and tenne:* this number every childe can tell.

2 By compariſon of three times:

I. *Paſt*, which being once gone and paſt, is nothing now it

is

is paſt, were it a thouſand yeeres it is but a thought.

2 *Future*, which being to come, it is not yet certaine whether it will be to us or no.

3 *Preſent*, which is but at the inſtant.

3 By deduction or abſtraction, thus: take from 70. yeeres 35. ſpent in ſleepe, and 15. yeeres of our child-hood, the time of our vanity, and 10. yeeres allowed for eating, recreating, idle talke, journeys, &c. Then there will bee found but 10. yeeres remaining well ſpent: whereof, Lord, how little is ſpent in thy ſervice! Theſe three wayes of numbering may bee taught us by men: the fourth way GOD onely can teach.

4 By Chriſtian and heavenly Arithmeticke, that is, ſo to number as we may by due conſideration of the ſhortneſſe and uncertainty of our life, apply our harts unto wiſedome.

The

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The leſſon containes an eleven points of wiſdome, to be learned from the vanity of our life; for if by Gods ſpirit we be perſwaded that every houre may be our laſt, it will cauſe us:

1 To ſet our houſe in order, that is, to have our laſt Will alwaies ready, as *God* charged *Hezekiah*, *Eſay* 38.1. leſt death prevent us.

2 To repent ſpeedily: with haſte to turne from all our ſins, leſt hereafter it be too late; *while it is called to day, hearken.*

Pſa. 9.5. Phil. 4. 3 To beare al afflictions with a quiet and patient minde, ſeeing they cannot be long: *Be patient, the Lord is at hand.*

Eph. 5. 4 To redeeme our time having miſ-ſpent much, and the remnant being ſo little and uncertaine: as harveſt men and travellers which have loitered the forepart of the day, the more beſtirre themſelves the latter part.

5 To

5 To bee fruitfull in all good workes, and to bee constant in wel-doing, without wearinesse: seeing the time is short and there will be an end, and the hope shal not perish, and that we shall find all our good workes in life eternall.

6 To esteeme wisely of the things of this life, which tarry with us but a while as comforts of our pilgrimage, and testimonies of *Gods* love, and pledges of better things laid up in heaven for his.

7 So to use the world as if wee did not use it: fixing our delight on *God* and the things in heaven which wither not.

8 To be more studious of holy Scripture, seeing the things which we are to learne, are many and weighty, and our space to learne is so little.

9 To busie our selves much in the religious education of our children, seeing wee are shortly

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to leave them, and religion is the best inheritance wee can leave them, and wee to leave them to a wicked world.

10 To bee full of good counsell toward others, and our selves to be more capable of counsell.

11 To thinke every good of *God* to be sweet and comfortable to our selves, and to feare *God*.

12 The Scholler, *Moses* who had learned the wisedome already, yet desireth to bee taught: how much more cause have we so to doe.

13 The School-master God, by his Spirit, to whom wee must therefore pray in faith, and submit by our obedience.

The

The *Degrees* whereby GODS eternall Counsell proceedeth in the saving of them who are to be saved.

Rom. 8. 29,30.

THe most just and mercifull God having from everlasting propounded to glorifie himselfe by mankind: And to that end decreed to create all men righteous in *Adam*. Gen. 1. 26.

Also to suffer *Adam* (for just cause, being left to his own will) to fall, and by his will in disobedience, to inwrap his whole-offspring in sin and death.

Setting all men (being now a lumpe of corruption) in his sight there were some of them in whom hee tooke pleasure: set-

1 Foreknowled Rom. 5. 12. 1 Pet. 1.

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ting his love on them, for no other reason but because he would and was pleased so to doe.

2 *Election* Rom. 9. 11

Being pleased with some, hee chose them, and severed them from the rest by eternal election.

3 *Purpose* Ephes. 1. 11.

Whom he had thus chosen and called out (as it were) of the whole lost masse, them he purposed to save, to the glory of his mercy. Vessels of Mercy.

4 *predestination.*

After he predestinated, that is, fore-ordained or appointed afore to give them a Saviour, even his Son to be incarnate, and dye for their redemption; and to give them to him as his peculiar, to be ingrafted in him as his members, and made partakers of all his graces.

5 *Calling.*

According to this fore-determination and appointment, hee *called* them in time, putting faith into them to receive *Christ*, being offered in the Word and Sacraments.

Then even at the same time, he *justifieth*

justifieth them by faith in his *Son*.
He *sanctifieth* them also by his Spirit to live a new life.
Lastly, at the end of their life he *glorifieth* them.

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6 Iustifications.
7 Sanctification.
8 Glorification.
Note that foure of the former eight degrees are executed in time, though they were decreed before all worlds.

As a builder comming to a heape of stones: First, he liketh some: Secondly, he chuseth them Thirdly, hee purposeth to use them: Fourthly, hee fore-ordaines with himselfe to hew them: Fifthly, hee sets men on worke to square them, so is *Gods* proceeding.

Those that shall be glorified are predestinate to bee like to Christ. First, in the end, which is glory, Joy, and dominion in heaven. Secondly, in the meanes, which be, 1. Holinesse of life. 2. Suffering affliction.

Christ, the first borne, excelleth all his brethren: first, in *Nature*: 1. *Divine*, being the onely begotten Sonne of God. 2. *Humane*, his Man-hood being conceived by the Holy Ghost.

Secondly, in *office*, being 1. That *Prophet* to teach the Church perfectly the whole wil of God, 2 That *high Priest*, by sacrifice and intercession to pacifie *Gods* wrath. 3. That *King*, mightily to protect and rule his people.

Thirdly, in glory, blisse, and dominion.

The Examination and tryall of our Christian estate: whereby we may easily discerne whether we abide in the state of Nature, or the State of Grace, whether slaves to sinne and Satan, or Servants and Heires to Christ and his Kingdome.

YOV who have walked in this little garden and gathered such flowers as may make a Nosegay smelling sweet unto your soules, and to expell all such stinking weeds of sinne, as might bring

Poison

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Poyſon to the ſame; be not leſſe minded to apply the Soveraigne ſalve of theſe ſacred comforts to the upholding of your ſoules, than men are uſed to bee for the preſerving and curing of their weake and decayed bodies: and for this purpoſe behold the carking care of worldly men, who to advance themſelves in theſe outward things, never ceaſe to afflict both ſoule and body, ſo they may effect what themſelves ſo much deſire. And that they may the better perceive the increaſe of their labours toile, who doth not often with a ſerious eie behold and ſee into his preſent eſtate, whereby they may diſcerne in what eſtate they ſtand? If therfore men be thus carefull and provident for thoſe things which concerne this preſent life, both which (even life and eſtate) in a moment may bee taken from them; and the enjoying of them bringeth no true comfort, but

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manifold griefes and ſorrowes to the ſoule: how carefull then ſhould we be to take an account of our ſpirituall eſtate (by conſidering how much more precious the ſoule is than the body, the ſtate of Grace than the ſtate of Nature) how we have grown rich in the graces of Gods ſpirit which bring not only true comfort to us, for this preſent life, but give aſſured teſtimony of eternall happineſſe in the life to come? And as no man can truly know his profit or loſſe in temporall things, but by knowing his firſt and preſent eſtate, ſo no man can well diſcerne his progreſſe and gaines in ſpirituall things, till hee truly know his firſt and naturall eſtate.

For the better examination and triall of our ſpirituall eſtate, let us conſider what we are by nature. The Apoſtle, *Epheſ.* 2.3. telleth us, *that all men by Nature are in the ſtate of condemnation:* every

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Mans misery in the ſtete of Nature.

every man by nature, *is dead in ſinne, Eph.*2.1. He is a loathſome carrion, or a dead corps, lying rotting and ſtinking in the grave having in him the ſeede of all ſinne. From this eſtate none are exempted, as *Iob* 15.14. Which wofull eſtate came upon mankind by the fall of *Adam Rom.* 5. 1. Wee being then in him, and now of him, that is, wee are ſo deſcended out of his loines, that of him we have not onely received our naturall and corrupt bodies, but alſo by propagation have inherited his ſoule corruptions, as it were by hereditary right.

The infection of ſinne.

This infection extendeth it ſelfe univerſally through the whole man, both ſoule and body, both reaſon, underſtanding, will and affections, *Eph.*2.1. For firſt, in the minde, there is nothing but blindneſſe and ignorance, concerning heavenly matters. Secondly, the conſcience

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is defiled, being alwaies either benummed with sin, or turmoiled with inward accusations and terrors. Thirdly, the will of man onely willeth and lusteth after evill. Fourthly, the affections of the heart, as love, joy, hope, desire &c. are moved and stirred to that which is evil to embrace it: and they are never stirred to that which is good, unlesse it bee to eschew it. Lastly, the members of the body are the instruments and tooles of the minde for the execution of sin.

In this estate no man can please God in whatsoever he doth; for till wee bee in the state of grace, our best actions are sinfull, as Preaching, Prayer, Almes-deeds, and the like: As it is written, *Iob 14.4. Who can bring a cleane thing out of that which is uncleane?*

A man in the state of Nature may doe those things which are in themselves good, but they utterly faile in the manner of doing

ing them: they doe them not as they ſhould be done, that is, in Faith, Love, Zeale, conſcience of Obedience, neither yet with chearefulnes, delight, or feeling but even as it were, forcing themſelves to doe the outward action, as *Caine*, the Phariſees, *Ananias* and *Saphira*.

So long as men be meerely naturall, they have no ſight of their owne miſerable eſtate, or of the bleſſed eſtate of the godly. For, the naturall man underſtands not the things that be of God; hee being at enmity with God, and ſo deprived of his favour. Conſider his eſtate.

In the ſoule of man there are but two faculties, the underſtanding and the will; the Spirit of God ſo preſcribes his underſtanding, that not onely he ſaith, *The naturall man underſtands not the things that are of God*; and as if it were not ſufficient to expreſſe mans miſerable eſtate, he addeth, *neither*

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neither indeed can hee understand them, because they are spiritually discerned: and againe, his will he describes, that it is *not subject to the Law of God, neither indeed can be:* This sets forth *Gods* power and grace to bee the greater, because it restores mans Nature being so farre perverted.

Hereby wee may perceive the miserable estate of those who are strangers from God; what an unhappy condition of life it is, that a man should live in such an estate, wherein doe what hee can he cannot please God. Let *Cain* sacrifice with *Abel*, let *Esau* with teares seeke a blessing from his Father; let the Pharisee pray in the Temple with the Publican; yet all, nor any of these shall please God, or goe home justified; for the best affections of the wicked please him most: and for worldly glory, let him be never so high amongst men, hee is but abominable unto God.

In

In this ſtate he is not onely an enemy to God, but in bondage, and a ſlave to the Devill, having him to raign in his heart as *God*, which may be perceived in that hee giveth obedience to him in his heart, and expreſſeth it in his converſation: and this appeareth, if he take delight in the evill motions that Satan puts in his heart, and doe fulfill the luſts of the Divell.

And in this ſtate hee continueth, neither ſeeing nor feeling his miſery, nor deſirous to come out of it, neither can hee be perſwaded that hee is in ſuch a wofull caſe, as appeareth in the example of the *Ruler Luke* 18.21. and by the Church of *Laodicea*, which being poore, wretched, miſerable, blind, and naked; yet ſhee thought her ſelfe rich and wanted nothing. Thus hee remaineth under Sathans dominion, till he be regenerate and born againe, and ſo brought into the ſtate

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No ſalvation in the ſtate of Nature.

ſtate of grace; ſo that a man living and dying in the ſtate of Nature, for any thing I ſee, cannot be ſaved: I ſpeake not of infants and children, whereof ſome no doubt are ſaved by vertue of the promiſe and covenant, through the election of grace.

Seeing then that the ſtate of a Naturall man is moſt miſerable, and none grown to yeers of diſcretion can bee ſaved (for any thing we know) but the regenerate, and ſuch as are in the ſtate of grace; I will therefore (for the better triall of our preſent eſtate) ſhew what *Regeneration* is, and the properties of thoſe in whomſoever this *new birth* is wrought, and ſuch qualities as doe uſually ſhew forth themſelves in thoſe in whomſoever the Spirit of Chriſt dwelleth.

Regeneration what.

Regeneration is a renewing and a repayring of the decayed eſtates of our ſoules, or, *an act of the Holy Ghoſt in Gods elect, whereby they*

are

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are entred into a constant and faithfull exercise of a godly life.

The quality of it.

As there is a naturall birth of the whole man, so there is a spirituall birth of the whole man, which is, whereas the Naturall faculties of the soule, as Reason, Vnderstanding, Will, Affection, and the members of the body also, are so sanctified and purged by grace, that we understand, will, and desire that which is good: for till a man be borne againe, he can no more desire that which is good, than a dead man can desire the good things of this life.

Signes of it.

The *signes* of *Regeneration* are. First, a true touch of conscience for our sinnes both Originall and Actuall: Secondly, a godly sorrow and griefe of heart for offending *God* by our transgressions: Thirdly, an earnest desire after Christ and his righteousnesse, testified by a constant and diligent use of the meanes, the Word, Prayer,

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prayer, and Sacraments, wherein God gives grace and assurance of mercy: Fourthly, an unfained turning to God from all sinne, by new obedience in life to please God in all things.

Further there are eight signes and tokens wherby all men may certainely know that they are sanctified, regenerated, and shall bee saved: First, a love to the children of God. Secondly, a delight in his Word. Thirdly, often and fervent prayer. Fourthly, zeale of Gods glo y. Fifthly, deniall of our selves. Sixthly, patient bearing of the crosse, with profit and comfort. Seventhly, faithfulnesse in our callings. Eightly, just nd conscionable dealing in al our actions amongst men.

Where regeneration, there Mortification.

In whomsoever this worke of Regeneration is wrought, there is ever found the action of *Mortification*, for he that is resolved to endeavour his godly repentance

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rance, and laboureth the reformation of his sinfull life, must labour two things principally and of necessity, Mortification, and Regeneration: he must first destroy his sinfull estate, before he can obtain the estate of grace, for God, and the gifts of God are so absolutely holy, as that they cannot admit any mixture with sin and wicked actions.

What mortification is.

Mortification is a decay and perishing of the deeds of the flesh, by the grace and operation of Gods Spirit; which deeds of the flesh are not onely our *evil actions*, but our desires and *carnall affections* also. Which mortification of a Christian consists in two things: first, in subduing by a holy discipline, our inordinate lusts, which naturally rebell against the love of God: Secondly, in a patient bearing of the Crosse of Iesus: except we make some profit in the first, it is certaine wee shall never proceed in the second.

It consists in two things.

Where-

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A triall of it.

Simile.

Sanctification a true marke of a living ſoule.

Whereſoever Mortification is, there is alſo ſanctification.

Seeing that Mortification is the forerunner of Sanctification, hereby wee may try how far we have gone in the ſame. Experience teacheth, that the nearer a man drawes to death, the leſſe motion is in him, but being dead he moves not at all; ſo is it with the ſpirituall man, the further he goes in mortification, the greater is his progreſſe in Sanctification.

By which Sanctification try thy ſelfe, and ſee whether or no thou haſt gotten life, by the righteouſneſſe of Chriſt: deceive not thy owne heart in the matter of ſalvation; aſſure thy ſelfe ſo farre forth thou doeſt live, as thou art ſanctified. As health is in the body, ſo is holineſſe in the ſoule: a body without health, falls out of one paine into another till it die; and ſo a Soule without holineſſe, is polluted with one luſt after another, till it dye.

Our

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Our Sanctification muſt bee both in ſoule and body; it is not enough to cleanſe the hands, feet eyes and tongue, but wee muſt yet goe further, and be penitent in heart; for *bleſſed are the pure in heart*, ſuch ſhall receive the bleſſing.

What is required to be ſanctified.

Wee muſt conſider in this work of ſanctification, from the direction of Gods Word, whether our thoughts, words, and workes bee cleanſed from their inward and outward corruptions, and that they be ſequeſtred and made impropriate to GOD: ſo that if wee have ſet our very thoughts apart to GOD, then there is holineſſe begun, and then we are meet for a ſanctified uſe: ſo, if wee be to ſerve for a holy uſe, wee muſt not bee for when and for what wee liſt, but taken up in thought, word, and deed, to ſerve the Lord: wee are not to beſtow our thoughts on all things, but referre them to the Lord,

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Lord, mediately, or immediately.

It must be constant and continuall.

If our Sanctification be effectually wrought in us, it will bee constant, and continuall: so that we shall not deliver an holineſſe to God for a time, or in ſome cauſes, or for ſome perſons, but wee muſt throughly fulfill the dayes of our holineſſe, not preſenting a maimed holineſſe. As in the Law it was not permitted to offer a lame or maimed beaſt, though it wanted but the taile, which was a ſmall thing, yet, even for that defect the Lord refuſed it.

Not maimed.

There are many Profeſſors which would needs be men ſanctified, but they are loath to be cleanſed. Others, when they cannot away with this ſtrictneſſe to continue, ſay on this manner; Let us prepare rivers of ſinne, for Chriſt ſhed ſtreames of bloud, the more we ſinne, the greater glory will come to Chriſt. And thus

thus they ſtand at a ſtay, their holineſſe is a ſtanding holineſſe, it fills not, they ſtill lie in their pollutions, their motion is but from the houſe to the Church, and from the Church home againe, and at the yeeres end they are as at the beginning, like a horſe in a Mill, that makes many circuits from morning till night, and then is but where hee was at firſt.

From Sanctification ariſeth *Repentance*; for a man cannot hate his ſinnes before he bee ſanctified, and hee cannot truly repent for them before hee hate them.

Repentance is a conſtant returning from all ſinne unto God, or an inward ſorrowing and continually mourning for ſinne, joined with faith and humiliation, and both inward and outward amendment: inward in changing the thoughts and affections of the heart; and outward in changing the words and works from evill

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evill to good. I ſay, it is a turning not from one ſinne to another, as from whoredome, to theft, and the like; neither is Repentance every ſorrow, but ſorrow for ſinne; not for ſome ſinne, but for all ſins, not for an houre, but for ever. Every ſorrow is not repentance, for ſo ſhould worldlings repent: every pant for ſin is not repentance, ſo ſhould *Pharaoh* repent: all weeping and lamenting is not Repentance, ſo ſhould *Eſau*, *Iudas*, and *Cain* repent: every little humbling of our ſoule is not Repentance, for ſo ſhould *Ahab* repent: all good words and good purpoſes is not repentance, for ſo ſhould every ſicke man repent: every cry to GOD for mercy is not repentance, for ſo ſhould every foole repent.

Deceits in Repentance.

Hereby it may appeare what Repentance is, as alſo how many are deceived in Repentance; and therefore that wee may the better

better try our repentance, let us know that Repentance, is when a mans turnes to God, and brings forth fruits worthy of amendment of life.

Triall of repentance

This turning to *God* hath two parts, the first is, a purpose of heart, and resolution never to sin any more, but to lead a new life: the second is, an holy endeavour and labor in a mans life and conversation to purifie and cleanse himselfe from sinne: for a man must be renewed and come to an utterly disliking of his own sins, before hee will turne from them and leave them.

By this it may appeare that there is one manner of sinning in the godly, and another in the ungodly, though they fall both into one sinne. A wicked man, when he sinneth, in his heart hee giveth full consent to the sinne: but the godly though they fall into the same sin with the wicked, yet they never give full consent:

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sent : for they are in their wills, mindes and affections partly regenerate, and partly unregenerate, and therefore their wils do partly will, and partly abhorre that which is evill, according to that of S. *Paul*, *Rom.* 7. 22. And that the godly man never giveth full consent to sinne, it is evident by three tokens :

1 First, before hee come to doe the sinne, he hath no purpose or desire to doe it, but his purpose and desire is to doe the will of

2 God, contrary to that sinne. Secondly, in the act or doing of the sin, his heart riseth against it, yet by the force of temptation, and by the mighty violence of the flesh, he is exhaled on, and pulled

3 to do wickednesse. Thirdly, after he hath sinned, he is sore displeased with himselfe for it and truly repenteth.

A manifest example hereof we have in *Peter* and *Iudas* : *Peter* before the denying of his Master,

ſter, had no purpoſe ſo to doe, but rather to die in his cauſe: in the act hee had a ſtriving with himſelfe, as appeares by this that firſt he anſwered faintly; *I know not what thou ſaiſt:* and yet after, when the aſſaults of Satan more prevailed, he fell to ſwearing, curſing, and banning: after his fall, he repented and wept bitterly for it. All was contrary in *Iudas*, who went with a full intent to betray his Maſter, for the devill made him yeelde and fully conſent to doe it, having long tempted him unto it, and entred into him; afterwards when Chriſt was betraied, *Iudas* was not ſorrowfull for his ſinne with godly ſorrow, but in a deſpaire of mercy hung himſelfe.

Although this which hath been ſaid, may bee ſufficient to prove our Repentance whether true or falſe, good or bad: yet to make it more apparant, conſider

Signes of true repentance.

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seven speciall signes, set downe by the Apostle, 2 Cor. 7. 11. The first is *Care*, every one that hath a godly sorrow, and true Repentance is not slothfull but diligent; not careless, but carefull to avoide all sinne, as well as any one: as also he is most carefull to doe that which is good, not for feare, but for love, not because man, but because God commandeth.

1 Care.

The second is a *clearing of our selves*, that is to say, when a man hath the feeling of sin and shunneth it; and Satan accusing him, he cannot abide and beare that accusation, but is disquieted till he have gotten pardon of his sinne, with as much earnestnesse as for the weightiest thing in the world, confessing the action and inditement, and desiring the pardon of it, by which he may be able to answer his accusers.

2 Clearing our selves.

The third is *Indignation*, making men angry against those sinnes which

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which before they liked; yea, to be out of patience with themselves, that they were such wretches, and so careleſſe to be overtaken with them, and to take on as it were with themselves, that they have ſlipped into ſuch ſinne; for true godly ſorrow doth ever bring ſuch indignation.

4 Feare.

The fourth is *Feare*, that is, an affection fearing ſin, becauſe it is ſin, fearing to offend *God*, becauſe of his mercy and goodneſſe, and benefits received; not flying, or parting from God, but drawing neerer unto him when they have offended him.

5 Deſire.

The fifth is *Deſire*, which is a fervent affection to God and his Word, and to ſpirituall and heavenly things. This is manifeſt in the example of the *Gaoler*, who after he was ſmitten with ſorrow and true Repentance, came with this note to S. *Paul*, ſaying; *What ſhall I doe to be ſaved?*

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6 Zeale.

The sixth is *Zeale*, which maketh men zealous for GOD and his Worship, zealous of Piety and good workes, not to doe them carelesly and negligently, but it maketh them doe (though with great labour and cost, yea, danger and hazard) those things which they see they ought to doe.

7 Revenge.

The seventh is *Revenge*, that is, the penitent man is so offended with the sinne hee hath committed that hee will bee revenged of himselfe for it, as for example; if he have offended in gluttony, hee will revenge himselfe by fasting two or three dayes after; If he have offended in whoredome he will be revenged of his lusts, by bewayling of them ever after: and so of other sinnes. By these it may appeare what true repentance is.

In whomsoever true Repentance is thus found, it ever proceedeth from a true and justifying

ing faith: for none can Repent or practise this duty of Repentance, but those who have faith and grace; *without faith it is impossible to please God.* I will therefore first declare what faith is: Secondly, the triall of Faith: Thirdly, the fruits of faith: and lastly, how faith is kept.

What faith is.

Faith is a wonderfull grace of Gods Spirit, whereby the Elect doe apprehend and apply Christ and all his benefits unto themselves particularly.

Triall of it.

To make triall in our selves whether our faith be true, sound or not; this will appeare two wayes: first, by the beginning and degrees of the workes of the Spirit, which goe before a true and lively Faith, which be three: first, a true sight of our sin, with an apprehension of the wrath of God for the same. Secondly, a true sorrow and griefe of heart for offending God by these our sinnes: and lastly, an hungring

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and *thirsting* after the mercy and grace of God in Christ, above all worldly things: where these things are, there is grace; but where these things are wanting, there is no true faith, but presumption.

2 Secondly, faith will appeare by the workes of love; for in love will faith bring forth all the duties of the Morall Law, both to God and man; for faith worketh by love, *and love is the fulfilling of the Law.*

A further tryall.

Further, for the triall of our Faith, Christ tels us that the more wee are distracted with worldly cares, the lesse is our beleefe in God; for distrustfull care comes from unbeleefe in Gods providence, and the lesse wee trust in God for temporall things, the lesse doe we beleeve eternall mercies, for the same faith laies hold on both; but if we can truly depend upon God for temporall blessings, in the so-

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ber use of lawfull meanes, then we shall rely upon his mercy for the salvation of our soules.

This triall is not made in prosperity; for when God sends aboundance, every one will trust in him; but when want comes, then is triall of thy Faith: if then thou relie on God, though meanes faile, thy faith is strong; but if thy heart bee oppressed with sorrow and feare, and thou make no conscience of unlawfull meanes, then suspect thy selfe, thy Faith is none at all; for *the just shall live by faith.*

Benefits of faith.

Thus much of faith, and the triall thereof: now follow the fruits and benefits thereof. By meanes of this speciall Faith, the elect are truly joyned unto *Christ* and have a heavenly communion with him, and therefore doe in some measure feele his holy Spirit stirring and moving in them.

Benefits of our union with *Christ*

The elect being thus joyned

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to Christ, there ariseth three wonderfull benefits from it; *Iustification*, *Adoption*, and *Sanctification*.

Iustification is, when the Elect being in themselves rebellious sinners, and Gods owne enemies, yet by Christ they are accepted of the Lord, as perfectly pure, and righteous before him.

Benefits of Iustification.

From true justification doe proceed many other benefits: the first is reconciliation, by which a man justified, is perfectly reconciled to God, because his sin is done away, and he is perfectly arraied with the righteousnesse of Christ. The second is, that afflictions to the faithfull are no punishments for sinne, but onely fatherly and loving chastisements: for the guilt and punishment of sinne was borne in Christ. Now therefore if a Christian be afflicted, it is no punishment, for then should God punish one fault twice, once in Christ

Christ, and the second time upon the Christian, which thing doth not agree with GODS justice. The third is, that the man justified doth merit and deserve at Gods hands the Kingdome of Heaven, for being made perfectly righteous in Christ and by his righteousnesse, hee must needs merit eternall life, in and by the merits of Christ.

Inward benefits proceeding from Iustification; are those which are inwardly felt in the heart, and serve for the better assurance of Iustification; and they are chiefly foure. Inward benefits.

The first is *peace of conscience*, arising from this perswasion, that his sinnes are freely pardoned, and the wrath of God fully appeased by the merit and suffering of Christ Iesus, by a lively faith applied.

The second is, *entrance into Gods favour*, and a perseverance in it, which is indeed a wonder-

Part II.

full benefit, when a man that is freely pardoned and justified in Christ, doth boldly approach to *Gods* presence, and they are ready to aske and sue, and also to obtaine any benefit that is for their good.

3 The third is a *spirituall joy in their hearts*, even then when they are afflicted, because they looke certainly to obtaine the kingdome of heaven.

4 The fourth is, that the *love of God* is shed in the hearts of the faithfull by the Holy Ghost, that is, that the Holy Ghost doth make the faithful very evidently feele the love of *God* towards them, and doth, as it were, fill their hearts with it.

The graces of God and his spirit are not severed.

In whomsoever these singular benefits are thus to be found, there is ever to be found assuredly that the Spirit of God dwelleth in them; and that the Spirit of God dwelleth in them, it imports not only a familiar presence

sence, but also a continuance thereof; hee dwels not for a Moneth, as a guest for a night, but for ever: how ever by temporall distractions he humble us, yet shall hee never depart from that soule which once he hath sanctified to be in his owne habitation. And this comfort is confirmed to us by three sure arguments.

Arguments of perseverance.

The first is taken from the nature of *God: He is faithfull* (saith the Apostle) *by whom we are called to the fellowship of his Sonne, who wil conserve us to the end.* And againe, he saith, *I am perswaded that he which hath begun this good worke in you, will performe it untill the day of Christ.* 1

The second argument is taken from the nature of that life which Christ communicateth to his members, it is no more subject to death; wee know that *Christ raised from the dead, dies no more:* This life is communicated 2

ted to us; for it is not we that live, but Christ that liveth in us.

The third is taken from the nature of the seed whereof wee are begotten; for as the seed is, so is the life that comes of it; now the seed, saith the Apostle, is immortall; *We are borne a new, not of mortall seed, but immortall*; our life therefore is immortall.

As the first greatest question in religion is concerning the Saviour of the world, *Mat.* 11. 3. so the second is concerning them who are to bee saved: if the judgement be referred to man, every man accounts himselfe a Christian; if judgement be sought for from the Lord, he gives an answer to all; *If any man have not the Spirit of Christ, the same is not his.*

A triall of, whether a man be a Christian or no.

Hereby every Christian may have a notable rule how to try his owne estate: for to destroy the pride of all their glory, (with one word) who esteeme some-

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what better of themſelves for the priviledge of their eſtate, when they excell others. Here it is ſaid, *Rom.* 8. 9. *If any man*, he ſpeakes without exception, be what thou wilt beſide, never ſo noble, never ſo rich, never ſo learned, if thou haſt not the Spirit of Chriſt, thou art none of his.

Againe, wee ſee that Chriſt and his ſpirit cannot be ſundred: let no man ſay he hath Chriſt, except hee hath the Spirit of Chriſt; as hee is not a man who hath not a ſoule, ſo he is not a Chriſtian who hath not the Spirit of Chriſt, *Iohn* 4. 13. And as Chriſt and his Spirit cannot bee ſundred, ſo cannot the Spirit be ſundred from the fruits of the Spirit. Now the *fruits of the Spirit* are Love, Ioy, Peace, Long-ſuffering, Gentleneſſe, Goodneſſe, Faith, Meekneſſe, Temperance: if the Spirit of Chriſt dwell in us, and if we live in the Spirit, let

Part II.

let us walke in the ſpirit. And this may bee a conviction to carnall profeſſors, that while they ſay the Spirit of Chriſt is in them, they declare none of his fruits in their lives and converſations.

The operations of the Spirit.

We are to know that the operations of the Spirit are two-fold; the one is generall and the common operation which he hath in the wicked, for he illuminates every one that commeth into the world: that *Caiaphas* and *Saul* can propheſi, and *Iudas* can preach, it is from him; this way he worketh in the wicked, not for any good to them, but for advancement of his owne worke.

I Externall, common to al men.

The other kinde of the Holy Ghoſts operation is ſpeciall and proper to the godly, by which he doth not only illuminate their minds, but *proceeds* alſo to their hearts, and workes this three-fold effect in it, ſanctification, interceſſion, and conſolation.

2 Internall, proper to the godly.

First,

Part II.

3 Effects of the Spirit in the godly.

1 Sanctification.

First, he is unto them a spirit of *Sanctification*, renewing their hearts, by his effectuall grace: he first rebukes them of sinne, awakes their consciences by the sight thereof, and gives them a sense of that wrath which sinne hath deserved; whereof arises heavinesse of heart, sadnesse in their countenances, lamentation in their speech; and such an alteration in their whole behaviour, that their former pleasure becomes painefull unto them, and others who knew them before wonder to see such a change in them.

From this he leades them to a sight of *Gods* mercy in Christ, he inflames their hearts with an hunger & thirst for that mercy, and worketh in their hearts such a love of righteousnesse, and hatred of sinne, that now they become more afraid of the occasions of sinne, than they were before of sinne it selfe: This resistance

Part II.

resistance of sinne, and care to avoide the occasions of sinne, are undoubted Testimonies that Christ dwels in us.

This is the first operation of the spirit, but it is not all, he proceeds further by degrees; for the kingdome of God is, as if a man should cast seed into the earth, which growes up he cannot tell how; first, it sends forth the blade; secondly, the eares, and then the corne: so proceeds the kingdome of God in man by degrees.

Simile.

2 Intercession.

In the second place the holy Spirit becomes a spirit of *Intercession.* So long as we are bound wth the cord of our transgressions, wee cannot pray: but when hee looseth us from our sinnes, he openeth our mouth to God, he teacheth us to pray, not onely with sighes and sobbes, *which cannot be expressed*, but also puts words in our mouthes, such as wee our selves (who speake them)

them) are not able to repeate them againe.

3 Consolation.

And thirdly he becomes unto them the spirit of *Consolation*. If he bee unto thee a Sanctifier and Intercessor, he shall not faile at last to bee thy Comforter: if at first, after thou hast sent up supplications, thou find not his consolation descending upon thee, be not discouraged, but be more humbled, for our sins shorten his arme, and our hardnesse of heart holds out his comforts: wee must fall downe with *Mary*, and lie still washing the feet of *Christ* with our teares, before he takes us up in his armes to kisse us; and if we finde these effects of his grace going before the humiliation of the heart, and the grace of prayer, we may be out of doubt that this consolation shall follow after.

By this it is evident, that hee that hath the spirit of IESUS, knowes that he hath him. And herein

herein consisteth the chiefe glory of a Christian, that hee hath such a guest to abide with him for ever, whereby unspeakable benefits are vouchsafed unto him.

Benefits that come by Christs dwelling in us.

First, where this holy Spirit comes to dwell, he repaires the lodging: man by nature being like to a ruinated place, is restored by the graces of Christ: as to the soule the Lord stirs up new lights in the minde, restores life to the heart, communicates holinesse to the affections; so that whereas before the soule was an habitation for uncleane spirits, that is, defiled with all sorts of vile and uncleane affections, the Lord Iesus hath sanctified it to be a holy habitation to himselfe: the body is repaired, partly when the members thereof are made weapons of righteousnesse in this life, and partly in delivering them from mortality, which shall be done in the resurrection.

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Againe,

Part II.

Againe, by his dwelling in us we have the benefit of proviſion, he will never ſuffer us to want any thing that ſhall be good for us: he is not burthenable, after the manner of earthly Kings, but his reward is with him.

Comforts thereby.

We may further conſider thoſe excellent benefits that we have by the Spirit of Chriſt dwelling in us: 1 firſt, he giveth life to the ſoule, and makes it to *live the life of Chriſt*, *Gal.* 2. 20. 2 Secondly, when ſoule and body are ſundred by death, he leades the ſoule to live with him in glory: & 3 thirdly, he caſts not off the care of the body, but ſaveth the very duſt and aſhes thereof till the day of Reſurrection. O what a kindneſſe is it that the Lord will honour the dead bodies of his children!

Surely there was never a houſe ſo well paid for in the world. O how happy is he who hath ſuch a gueſt to dwell with him!

What

Part II.

What recompence haſt thou to looke for? He dwels with thee on earth, thou ſhalt dwell with Him in Heaven; He a few yeeres with thee, thou with Him for ever.

II. The ſecond maine benefit ariſing from our union with Chriſt, is *Adoption*, whereby they which are juſtified are accounted of God as his owne children.

Benefits thereof. From adoption proceeds many other benefits: firſt, the elect childe of God is hereby made a brother of Chriſt: ſecondly, he is a King, and the kingdome of Heaven is his inheritance: thirdly, he is Lord over all creatures ſave Angels: fourthly, the holy Angels miniſter unto him for his good: fifthly, all things, yea, grievous afflictions, and ſinne it ſelfe, turne to his good, though in its owne nature it be never ſo hurtfull: and laſtly, being thus adopted, he may looke for comfort at GODS hands, anſwerable

ble to the measure of his afflictions, as God hath promised.

The inward assurance of adoption is by two witnesses: The first is, our Spirit, which being often feeble and faint, God hath given us of his owne Spirit to be a fellow-witnesse with our spirit: this testimony of the Holy Ghost is best discerned in the time of triall, and at the houre of death, which a reprobate cannot have at all: though indeed a man flattering himselfe, and the Devill imitating the Spirit of God, doth usually perswade carnall men and Hypocrites that they shall be saved. But that devillish illusion, and the testimony of the spirit may be discerned by two notes.

Assurance of adoption.

The first, is fervent and hearty prayer to God in the name of Christ; for the same Spirit that testifieth unto us that we are the adopted children of God, doth also make us cry, that is, fervently

I Fervent prayer.

Part II.

ly with sighs and grones, pray to God: now this fervent prayer can the Devill give to no hypocrite, for it is the speciall worke of the spirit of *God*.

II. Filial love

The second is, they which have this speciall testimony, have also in their harts the same affections to God which children have to their fathers; namely, Love, Feare Reverence, Obedience, Thankefulnesse, and the like: for they call not upon *God* as upon a terrible Iudge, but they cry, *Abba* that is, Father; and these affections they have not whom Satan deludeth with a fantasticall imagination of their salvation.

III. Sanctification.

The third maine benefit, is inward *sanctification*, by which a Christian in his mind, in his will, and in his affections is freed from the bondage of sin and Satan, and is by little and little enabled by the Spirit of *Christ* to discerne and approve that which is good, and to walke in it.

Now

Part II.

Now this ſanctification is throughout the whole man, in the ſpirit, ſoule & mind. The ſanctification of the minde is in the enlightning of it with the true knowledge of Gods Word; it is of two ſorts, either ſpirituall underſtanding, or ſpirituall wiſdome.

The mind

Spirituall underſtanding is a generall conceiving of every thing that is to be done, or not done, out of Gods word.

Spirituall wiſdome is a ſpeciall grace of *Gods Spirit*, peculiar only to the elect, whereby a man is able to underſtand out of Gods Word, what is to be done or not to be done in any particular thing or action, according to the circumſtances of the perſon, time or place: the principall point of this wiſdome is to determine of true happineſſe, whereunto the whole life of man ought to bee directed: which happineſſe is the love and favour of GOD in Chriſt.

The difference between ſpirituall underſtanding, and ſpirituall wiſdome.

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To obtaine the heavenly wisdome wee must be carefull of these two things: First, to get the feare of God in our hearts: which is a *reverent awe of the heart towards God, whereby a man is fearefull to offend, and carefull to please God in all things.* And this we shall get if we receive the Word of God with reverence, and apply it to our owne soules when wee heare it, trembling thereat when it toucheth our consciences, and humbly submitting our selves unto it, without raging or repining: secondly, we must close up the eyes of our mindes, that is, we must deny our own wisdome, and suffer our selves in al things to be overruled and ordered by the written Word of God.

To walke in the course of our lives by this heavenly wisdome wee must in every good action observe these foure Rules: first, the thing we doe must be just:

ſecondly, the meanes of effecting it muſt alſo be *juſt* : thirdly, we muſt keep our ſelves therein within the limits and compaſſe of our calling : fourthly, we muſt doe the thing with an honeſt and upright heart, and for this purpoſe we muſt alwaies heare the Word of God, to tell us what is *juſt*. Part II.

The ſanctification of the *Memory* is, when it can both keepe and remember that which is good and agreeable to *Gods* wil, whereas naturally it beſt remembers lewdneſſe, wickedneſſe, and vanity. The Memory.

Sanctification of the *Conſcience*, may be diſcerned by this, that it checks for the leaſt ſinnes, before actuall repentance bee performed, and likewiſe approves our upright walking in the whol courſe of our life ; it procures peace with God and with man, ſo farre as it is profitable and expedient, and breeds content- The conſcience.

Part II.

ment in the life; in all occasions it procures cheerefulnesse in the countenance, and readinesse in all our businesse, it makes us courragious in the truth, and willing to defend the same, it makes us victorious in troubles, and ready to yeeld up our lives into the hands of God.

The Will

Sanctification of the Will is discerned hereby, that it is so far forth freed from sinne, that it can will and chuse that which is good and acceptable to God, and resist that which is evill: it is further perceived by our cheerefulnesse in well-doing, not by compulsion, but of a willing minde, by resisting as well the occasions of sinne it selfe, and by yeelding to sinne with griefe, rising by Repentance out of the same.

The Affections.

Sanctification of the *Affections* is knowne by this, that they are moved and inclined to that which is good, to embrace it, and

and in that wee can more joy or grieve for ſpirituall cauſes than carnall, that they tend to the crucifying of the fleſh, and building forward of the new man, and are not commonly affected and ſtirred with that which is evill, unleſſe it be to eſchew it. Part II.

Amongſt theſe ſanctified affections, foure eſpecially are to be marked: firſt, *Zeale of Gods glory*, by which a Chriſtian is thus affected, that rather than GOD ſhould loſe his glory, hee could bee contented to have his owne ſoule damned, as it was with *Moſes*, *Ex.* 32. 12. and alſo *Paul*. 4 Sanctified affections 1

The ſecond is, the *feare of God*, without it a man cannot be wiſe. It is the firſt ſtep to wiſdome. In this feare of God there bee two parts: the firſt is, a perſwaſion of heart that we are in Gods preſence, wee ſtand in awe of him, which is, when a man takes heed to his wayes, leſt he offend God. 2

Part II.

The third is, *the hatred of ſinne*, becauſe it is ſin, and eſpecially of a mans own corruptions, where with a Chriſtian is ſo turmoiled, that in regard of them, and for no other cauſe he deſireth to be out of this moſt miſerable world, that hee may leave to diſpleaſe God.

4 The fourth is, *joy of heart in conſideration of the neereneſſe of the terrible day of Iudgement*, and ſecond comming of Chriſt; in regard whereof they ſhall lift up their heads, becauſe the full accompliſhment of their redemption is at hand.

The body The ſanctification of the body is, when all the members of it are carefully kept and preſerved from being meanes to execute any ſinne, and are made the inſtruments of Righteouſneſſe; for every member is to be kept pure and holy

To maintaine and keepe a true and juſtifying Faith (by which

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wee are united to *Christ*, and thereby enjoy all blessings) is to maintaine true Religion, both in life and death: and for this end these rules must be remembred:

Part II.

How to keep faith.

First, wee must have in our hearts sincere love to God in *Christ*, to His *Church* and true Religion: Secondly, wee must not onely know and believe that *Christ* died for our sinnes, and rose againe for our justification, but wee must labour to feele the power and efficacy of his death killing sin in us, and the vertue of his resurrection raising us to newnesse of life: Thirdly, wee must not content our selves, to know and professe that God is mercifull, but withal we must take observation of his loving favour towards us particularly, adding one observation to another, so our hearts may be governed in the love of God.

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Because there is nothing that doth more evidently distinguish

Part II.

betweene the regenerate and unregenerate man, than such fruits as each of them doe usually bring forth in their lives and conversations. I will therefore shew the vertues of the one, and the vices of the other, with their severall descriptions, wherby every man may perceive in what estate he stands; whether he be the child of *God*, or the child of the Divell; whether in the state of grace or in the state of nature.

The graces of GODS Spirit ever in some measure appearing in the child of God effectually called, justified and sanctified, are *Love*, *Mercy*, *Meekenesse*, *Patience*, *Humility*, *Long-suffering*, *Peace*.

What love is.

Love is properly an affection of the heart, which binds us to love God, because he hath loved us, and to doe unto men as wee would be done unto: or whereby one man is well pleased with another. Now our love to GOD must appear

Part II.

Property of Love.

appeare by the effects thereof.

First, it is the nature of Love, that it *earnestly desires* and seekes to obtaine that which is beloved: Hereby thou shalt know whether thy affection of love be ordered by Christ, or remaine as yet disordered by Satan. The affection which Christ hath sanctified, will flye upward, seeke to bee there where he is: so carnall love will carry miserable man captived, to the bottomelesse pit of hell; but holy love being as a sparke of heavenly fire, kindled in our hearts by the holy Ghost, ascends continually towards GOD from whom it came, not suffering us to rest till we enjoy it. 1

The second triall of our love, is *Obedience*, and an holy care in all our callings to serve and honour the Lord. 2

The third triall of love, is *bountifulnesse*; experience proves that every lover bestoweth bounti- 3

Part II.

fully on that which he loveth.

4 The fourth triall of love is *readineſſe to ſuffer* affliction for the cauſe of God.

For the further triall of our love let us conſider what our Saviour Chriſt ſaith, *Matth.* 9.44. *I ſay unto you, love your enemies, bleſſe them that curſe you; doe good to them that hate you; and pray for them that hurt and perſecute you.*

How to love our enemies.

The love here cõmended comprehendeth theſe two things. Firſt, to bee lovingly affected in heart towards an enemy: Secondly, to be lovingly affected in ſpeech and action. For the firſt, love in heart comprehendeth all good affections that one man beareth to another, as mercy, cõpaſſion, meekneſſe, and deſire to doe him good: for the ſecond, it is ſet out unto us in three branches: firſt, *bleſſe them that curſe you*; where is commended all good ſpeech, both unto and of our enemies: ſecondly, *doe good*

to

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to them that hate you; where is prescribed all loving usage in action by affording all the helpe and comfort wee can: thirdly, *Pray for them that persecute you*; that is for their good estate in this life, so far forth as it serveth for *Gods* glory, and for their conversion & salvation in the world to come.

Examples of love.

For the affection of the heart, take Christs example, who so loved his enemies that hee shed his own hart bloud for their salvation. For love is courteous in speech; see *Davids* practice toward *Saul*, his professed enemy, 1 *Sam.* 24.7.26.9,10. For doing good in action, read *Exod.* 23. 4. 5. *If thou meete thine enemies Oxe, or his Asse going astray, thou shalt bring him home againe.* And *Pro.* 25. 21. *If thine enemy bee hungry give him bread to eate, if he be thirstie, give him drinke.* See the practice hereof in *Elisha*, when *God* delivered them into his hands

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that did ſeek his life, he brought them to *Samaria*, and when the King of *Iſrael* would have ſlaine them, he forbade him, nay, hee cauſed the King to refreſh them with water and bread, and ſo ſent them away to their owne Maſter. For praying for our enemies, wee have the example of our Saviour, the Prophets, and *Stephen*, who prayed for them that put him to death.

2 King. 9 14, 19, 21.

What mercy is. The effects.

Mercy is an holy compaſſion of the heart, whereby one man is moved to helpe another in his miſery: Firſt, I call it a compaſſion of heart, becauſe it makes one man to put on the perſon of another, and to be grieved for the miſery of another, as if it were his own: ſecondly, it is called the bowels of compaſſion, becauſe when a mans heart is touched therwith, his very liver and intrals doe ſtir in his body, and are troubled in him: thirdly, this vertue of Mercy moveth the heart to help another

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ther that is in misery; for, helpe in misery is a notable fruit of true compassion, neither can they bee severed; for in the compassion of the heart, and in the act of relieſe ſtands true Mercy.

The duties of mercy are answerable to mans misery. Now mans misery is either in ſoule or body; the greateſt miſeries of man are in his ſoule, as ignorance, impenitency, and trouble of conſcience. Mans bodily miſeries are ſickneſſe, thirſt, nakedneſſe and ſuch like. And to theſe the works of mercy are anſwerable. Mercy towards the ſoule, is when a man is carefull for the ſalvation of another, uſing means to bring a man from ſpirituall darkeneſſe unto light, from the power of Satan, to *God*, from the eſtate of ſin, and danger of Helfire, to the ſtate of grace in true faith and repentance, and to eternall life: and looke how farre the ſoule is more excellent than the

The duties of mercy.

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the body, ſo far doth this worke exceed any worke of mercy that concernes the body: mercy towards the body, is called almes or reliefe, whereby a mans outward neceſſity for food, raiment, or ſuch like, is ſupplyed.

Who is a merciſull man.

Hereby it may appeare who is a merciſull man: namely, ſuch an one as hath his heart touched with compaſſion toward the miſery of another, and thereby is moved to helpe and relieve him in ſoule and body according to his eſtate: and ſuch a man is bleſſed by the teſtimony of *Chriſt* himſelf, howſoever in the world he may be deſpiſed.

Motives to Mercy.

To move us to this duty, let us marke theſe things: firſt, the ſtate of the merciſull is here pronounced bleſſed of CHRIST: ſecondly, Mercy is a gift of the Spirit, and the grace of Gods elect, which alwaies accompanieth the happy eſtate of thoſe that be in Chriſt: thirdly, hereby we become

become like unto God our heavenly Father: fourthly, hereby wee are made instruments of Gods mercy to them that bee in misery.

Rules for this exercise of Mercy. Rule 1.

For the furtherance of us in this so excellent a duty, we must observe certaine Rules. First, we must exercise three of our senses; seeing, hearing, and feeling in other mens miseries. For seeing, *Deut.* 15.9. wee must bee very wary it grieve us not to looke upon our poore brother, but wee must see and behold his misery and distresse, whether it bee in soule or body; this is the Lords practice, *Exod.* 3.7 9. Secondly, if wee cannot come to see a mans misery, then wee must bee content to heare of it, and give heed and credit to the true reports that others make thereof to us; this was the practice of *Nehemiah*, *Neh.* 1.3.4. and 2.5. Thirdly, for feeling, if the Lord shall afflict our bodies with sickneſse,

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Part II. of our ſoules with temptations, we muſt be willing to ſuffer the ſame patiently, that thereby we may be fitted to take more compaſſion upon others in like caſe, and to comfort them the better: thus did *Paul* and *Timothy*.

a Rule. Secondly, wee muſt make our particular callings wherein wee live, the Inſtruments of Mercy, and, in doing the duties thereof ſhew forth compaſſion towards others; firſt, the Magiſtrates muſt rule and governe in mercy: ſecondly, the Miniſter muſt preach in mercy: thirdly, every private man muſt make the duties of his calling workes of Mercy; the rich man muſt know himſelfe to be, not a Lord, but a Steward of Gods bleſſings, and therefore muſt imploy the ſame in mercy, by giving and lending unto the poore freely, as God ſhall miniſter unto him juſt occaſion. The Tradeſman muſt buy and ſell in mercy, dealing juſtly with the rich,

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rich, and ſhewing liberality to the poore. The Maſter muſt thus in mercy uſe the labour of his Servant, and the ſervant thus in Mercy doe ſervice unto his Maſter, for conſcience towards *God*; and happy were it with all eſtates, if this rule of mercy were obſerved, for it is the band of all ſocieties.

3 Rule.

Thirdly for the more cheerefull practice of mercy, we muſt lay aſide ſome part of our goods for the reliefe of them that be in miſery: Many are given to great exceſſe in fare and attire, but they may doe well to abate ſomwhat therof to beſtow it on the poore, for hereby will the reſt be ſanctified to their more free and comfortable uſe. Nay, in this caſe of neceſſity, we ought to ſequeſter ſome part of our neceſſaries for the refreſhing of the poore; ſo did the Church of *Macedonia* give above their power for the reliefe of the afflicted brethren.

Meekeneſſe

Part II.

What meeknes is. The effects thereof.

Meekneſſe is a gift of Gods Spirit, whereby a man doth moderate his affection of anger, and bridle in himſelfe impatience, hatred, and deſire of revenge. It is a vertue whereby a man is gentle in behaviour towards all perſons, both good and bad; it makes a man with patience & a quiet heart to beare Gods judgements, and to put up injuries, and to beare wrongs when occaſion of revenge is given him.

Wherein meeknes muſt be ſhewed.

Meekneſſe is not to be ſhewed in the matters of God when his glory is impeached: for therein we muſt have zeale as hot as fire; but in the wrongs and injuries that concerne our ſelves. *Moſes* was the meekeſt man on earth in his time, *Num.* 12.3,5. and yet when the *Iſraelites* had made a Golden calfe, *Exod.* 32.19. in zeale of *Gods* glory he brake the two Tables of ſtone, and put to ſword the ſame day two thouſand men that had ſo diſhoncured

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red God: the like we ſee in *David*, *Pſal.* 119. 139. and in our Saviour Chriſt, *Mat.* 12. 12.

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The cauſe of meekeneſſe.

The ground or cauſe of meekeneſſe, is affliction or poverty of ſpirit; for hardly can he be meek and patient in ſpirit, that hath not beene acquainted with the croſſe.

Motives to meekeneſſe.

To induce us unto this vertue, let us firſt conſider Chriſts precept and example, bidding us to learne of him, for hee is meeke and lowly: and againe, conſider Gods own dealing with us; we daily wrong him with our offences, and yet hee beares with us: laſtly, the fruition and practice of this grace hath the promiſe of bleſſedneſſe belonging unto it, and therefore as wee would be happy, ſo we muſt get into our hearts the ſpirit of meekeneſſe, and expreſſe the vertue and power thereof in our lives.

Patience is a voluntary and continuall

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tinuall ſuffering for the love of vertue and honeſty: and therefore whatſoever hapneth a wiſe man; by this vertue hee is prepared to digeſt and turne it to the beſt. Or otherwiſe, *It is a grace of the ſpirit, flowing from grace and hope, whereby we ſo ſuffer things that are evill, that we forſake not thoſe things that are good, by which we may attaine to thoſe that are better.*

Amongſt all the graces of *Gods* ſpirit, this praiſe may be given to patience, that it is the keeper of the reſt; if our patience bee not firſt broken, wee cannot be induced to the committing of any ſinne: ſinfull concupiſcence proceeds from the impatiency of continence, covetouſnes from this, that we are impatient of our ſober eſtate.

How to ſuffer patiently under the Croſſe.

It is the will of GOD, that *through manifold afflictions wee ſhould enter into the kingdome of heaven*; and therefore when any croſſe befals us, walking in our lawfull

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lawfull calling, we must endeavour to submit our selves patiently unto the will of God. In prosperity we are cheerefull and thankefull, but when affliction comes, our nature will repine. O remember, we say in all estates *thy will be done:* and therefore in the most bitter crosses that can befall us wee must labour to say with *Iob, The Lord giveth, and the Lord taketh, blessed be the name of the Lord.* The practice wherof we see in *David*, 2 *Sa.*16.10,11. touching *Shemei.*

What long suffering is.

Long suffering is a vertue whereby a man doth beare with other mens wants, as morosity and hastinesse, *and in bearing yeelds for the maintenance of peace* : thus dealt *Abraham* with *Lot*, when their Heardsmen were at variance, though he were the superiour both for age and place, yet for peace sake hee put *Lot* to choose the place of his abode, whether on the *right hand* or *left*.

Humility

Part II.

What humility is

Humility is a vertue whereby one man thinks better of another than of himselfe; for this makes a man thinke basely of himselfe, in regard of his owne sinnes and corruptions, whereupon he is contented to give place unto others, and to yeeld of his owne right, for the maintenance of peace: when as on the other side, pride causeth men to seeke for more than their due, and so causeth contention.

The effects thereof.

What peace is.

Peace is a vertue whereby we have unity and concord with God, and one with another. Now peace is two-fold, good or evill: *Good peace* is that which standeth with a good conscience and true Religion. *Evill peace* is an agreement and concord in evill: as in the praise of any sinne against Gods *Commandements*, and is such as cannot stand with true Religion and good conscience.

A two-fold peace

The good peace is three-fold. Peace with God, with our selves and

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and our Christian brethren: this peace hath sixe heads.

Good peace threefold.

True peace hath six heads

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First, peace, betweene God and man, which is properly called reconciliation, whereby God in Christ is at one with man, and man through Christ is at one with GOD; of which when a man is once perswaded in his heart, then comes his peace. Secondly, peace with the good Angels, for man being at peace with God, then Angels become servants and ministring spirits unto him. Thirdly, peace with a mans selfe, consisting of two things: first, when the conscience sanctified ceaseth to accuse, and assurance of GODS favour beginneth to take his part, to excuse and speake for him before God: Secondly, when the will, affection, and inclination subject themselves to the enlightned minde, of which if either bee wanting, man is at warre with himselfe, and the peace of God ruleth

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ruleth not in his hart: Fourthly, peace of true beleevers amongſt themſelves, who before they beleeve, were as Lions and Cockatrices; but now in the Kingdome of Chriſt have put off that ſavage nature, and become peaceable: fifthly, peace of the faithfull with profeſſed enemies; namely, when they endevour to

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have peace with all men; Sixthly, concord of the enemies themſelves with the true Church; for often the Lord reſtraineth the malice of his enemies, and inclines them to peace.

How to get and keepe true peace of conſcience

The way to get and keep true peace for ever, is this: firſt, wee muſt call upon *God* for the pardon of our ſinnes every day: ſecondly, wee muſt follow after peace with men in the practice of forgiveneſſe and reconciliation, when offences grow; for when wee are at one with God and man, we have a bleſſed peace and hence ſhall follow peace in our

our owne hearts, which is that *peace which the world cannot give*, which while wee retaine, wee neede not feare any evill, no not death it ſelfe; for, *If God be with us, who can be againſt us?*

There are many other vertues propounded in the Scriptures, which might here be deſcribed: but theſe may bee ſufficient to declare in whom the Spirit of CHRIST dwelleth: for where CHRIST dwelleth by his ſpirit, there are ever the fruits of the Spirit perceived; for the Spirit and the effects therof cannot be ſundred: for every thing bringeth forth that which is of its owne nature; Fire ſendeth forth nothing but heat, the fountaine nothing but cleare water, and the like.

Now that theſe vertues may the more apparently ſhew themſelves to be the fruits and effects of the Spirit in the regenerate man: I will therefore ſet downe and

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and describe such vices as commonly shew forth themselvs in the wicked, and are the fruits and effects of the unregenerate: for hereby the child of God renewed by grace, and the unregenerate remaining in the state of nature, may as easily be distinguished, as white from blacke being laid together.

Fruits of unregeneration

I will first begin with *Pride*, because, as one saith, it may well stand in the fore-front, sith it is Master-Devill, and the very bane of the soule.

What pride is.

Pride, is said to be the *Timpany of the soule*, because it *is a puffing up of the heart and minde, proceeding from the opinion of some good thing in us more than others.*

Companions of pride five.

His companions, are envy, anger, impatience, indignation, selfe-will, and obstinacy. Pride is full of *envy*, because the proud man thinketh himselfe onely the worthiest, and that every mans greatnesse is a hinderance to his

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It is full of anger, ſuppoſing himſelfe never ſo well thought of as he deſerves: full of *impatience*, in that hee will not ſuffer himſelfe to be reproved, but will have his vices accounted virtues, and lookes to bee commended for them: full of *indignation*, eſteeming every man unworthy of any good that befals him, in compariſon of himſelfe: full of *obſtinacie*, by ſtiffely holding his owne opinion, notwithſtanding any proofe alleged to the contrary.

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This Sin of Pride, of all other is the moſt dangerous, becauſe other Sins proceed from evill deeds, but Pride is to be feared, even in good and vertuous actions.

Of Pride there are nine branches: Preſumption, Obſtinacie, Hypocriſie, Boaſting, Ingratitude, Contempt, Diſobedience, Ambition and Curioſity.

Pride, if we conſider the cauſe

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How to deteſt Pride.

thereof, is momentary and very uncertain: for if it proceed from Riches, who knowes not, that they may be loſt in a moment? If from Nobility of great birth it may be ſtained; If from knowledge, it is full of errour; If from ſtrength, it may ſoone decay; If from honour, it is but a ceremony; If from beauty, age may wrinkle it; If from ſucceſſe, time may alter it; If from dainty food it may breed ſurfeting, which commonly bringeth death; If from cloathing, what is it but skins and wooll? Nay, the very excrements of bruit beaſts, and ſtones of the earth? If from health, ſickneſſe may deſtroy it. If from multitude of friends, are they not like to water-brookes that in Summer become dry, and in Winter frozen? If from ſharpneſſe of wit, there is no man living but is guilty of folly.

How to avoid Pride.

The onely and chiefe remedy againſt Pride, is *humility*: for

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by Pride wee are baniſhed from the preſence of GOD, ſo by humility we are recalled to him againe: becauſe without humility, no other virtue whatſoever is acceptable in his ſight.

What covetouſneſſe is.

The ſecond maine and capitall Sin is *Covetouſneſſe*, which wee may call the dropſie of the ſoule, becauſe the covetous man the more he hath, the more ſtill he deſireth: *it is alſo a kind of bad motion, wherby the devill inticeth us unlawfully to with-hold our owne good, or unjuſtly to covet other mens.*

Foure ſorts of covetouſneſſe.

Of this ſinne there are foure ſorts; the firſt is, to deſire that which is another mans, not caring how we get it, by right or wrong: the ſecond is, when we ſtudy to get mony, wealth, or favour by wicked meanes: the third is, when wee will not reſtore that which we know to be another mans: the fourth is when wee treaſure up much

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wealth, and neither uſe it our ſelves, nor imploy it to the benefit and reliefe of others.

This Viper hath nine heads, by which it ſnatcheth at the traſh of the world: Fraud, Vnquietneſſe, Perjury, Bribes, Sacriledge, Theft, Vſury, Rapine, and Simony.

How to deteſt covetouſnes.

Conſider that the matter thereof (which is riches) is moſt vile and abject, or elſe our Saviour would never have committed the purſe to *Iudas*; Chriſt choſe not his Apoſtles and beſt beloved from amongſt Princes, but poore Fiſher-men. That no man can ſerve two Maſters, God and the World, no more than he can at one time behold heaven and earth. That riches for the moſt part, are gotten with paine, preſerved with feare, and loſt with ſorrow. That the covetous or moſt wealthieſt man, is but as the Mill-wheele, which though it turne all day about, yet at night

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is found where it was in the morning: so howsoever we run about this world for wealth, yet at our death we shall be found as poore as wee were at our birth. That the covetous men are but as Camels, that all day carry the Kings treasure, and at night are turned into a filthy stable, being able to shew no signe or appearance thereof but their gall'd backs.

How to avoid Covetousnesse.

The onely remedy against covetousnesse is *liberality*, which is a distribution of those good things that are in our possession, to the benefit of others; for we have nothing which we have not received from God; who hath given them for the good of others, and will require an account thereof at our hands.

What luxury is.

The third capitall Sin is *Luxury*, which may be called the *leprosie of the soule*, and *is an inordinat appetite of lacivious and fleshly pleasures.*

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Kinds of Luxury.

There are ſixe kinds of this Sin: The firſt is Fornication, which is an unlawfull ſociety of one ſingle perſon with another. The ſecond is Rape, or Raviſhment, when a Virgin is deflowred, either with her conſent, or againſt her will; for although it be with her conſent, yet it is counted Raviſhment, in reſpect of the hainouſneſſe thereof, by reaſon it breaks the liſts of Chaſtity, & opens a gap many times to further uncleanneſſe. The third is Adultry, when the married body is defiled: and this is of two ſorts, either ſimple as when the married ſinnes with the unmarried; or double, when the married ſins with the married. The fourth is Inceſt, when the abuſe of fleſhly luſt is committed by ſuch as are of one kindred, blood, or affinity, which ſin makes men of the nature of bruit beaſts. The fifth is Sodomy, which is of two ſorts, when man

man luſteth after man, or man after beaſt; this is a crying ſin calling for vengeance upon the offenders. The ſixth is exceſſe of carnall action, even amongſt the married, which although it ſeem lawfull, yet it offends *God*, if it exceed meaſure or modeſty. Part. 2.

There are nine fore-runners of this ſin: voluptuous eating, ſourrillous talke, a diſcovered dug, a naked breſt, frizled haire, artificiall painting, coſtly perfumes, a rowling eye, an unchaſte foot.

Conſider that the object wherto it tendeth, (which is the corporall fruition of unchaſte perſons) is, though candied with a faire out-ſide, inwardly the receptacle of a vile and corruptible baſeneſſe: that luſt is never ſatisfied, but alwayes poore even in plenty. That the pleaſure therof is momentary, the puniſhment eternall, that it defileth the *temple of the Holy Ghoſt*, which is mans body, conſecrated unto

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Christ by his precious blood: that is no sooner injoyed, but it breeds annoy; that it weakens the powers of the soule, and fils the body with many diseases: that it shortneth the life, and shadoweth good report: that it is a fire whose substance is Gluttony, whose flame is Pride, whose sparkles are corrupt speeches, whose ashes is filthinesse, and whose end is hell.

How to avoyd luxrie.

The best remedy against Luxury, is Chastity, which is of foure sorts, either of nature, as of such as are borne chaste; or by art, as such as are made chaste by men; or by prayer and industry, as of such as have made themselves chaste for the kingdome of heaven; or by mariage, as of such as live chastly in wedlocke.

What Envie is.

Envy the fourth capitall Sin, may be said to be the *Canker of the soule*, for that it eats and frets into the inward man, no otherwise

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wiſe than ruſt doth into iron. It *is a rejoycing at another mans hurt, and ſorrowing at his good.*

It is of two ſorts, good and bad: good envie is that, when beholding the perfections of another, wee are angry with our owne imperfections, and labour ſeriouſly to be equall, or at leaſt to imitate the good qualities which we ſee to flouriſh more in others than in our ſelves, this is called *Emulation.*

It is two fold.

1 Good Envie.

Bad Envie is, when we grieve that the like good qualities are not in us, or not as well in us as in another: and of this there are five branches, Detraction, Diſcord, Murmuring, Hatred, Hurt.

2 Bad Envie

Conſider that Envie is the badge and cogniſance of the Devill; for the Devill is no better knowne than by his envious diſpoſition, and therefore ſuch as give place in their hearts to this vice, are ſaid to bee the ſervants of the Devill; if ſervants of the

How to deteſt Envie.

Part 2. Devill, they are enemies to *God*; if enemies to God, they become ſubject to eternall damnation. Of all other Sins it is accounted the juſteſt, for that it taketh vengeance upon it ſelfe: for although it ever levels the dart of miſchiefe againſt others, yet it wounds it ſelfe, and is to the heart of man as the worme bred in the tree, to the wood thereof, by whom at laſt it is devoured: but ſay it were pleaſing and plauſible in it ſelfe, yet conſider *God* will be revenged upon it, as by the example of *Cain* his enuy towards *Abel*; *Saul* towards *David*, *Haman* towards *Mordecai*, it is to be lothed and abhorred, but being ſo that it conſumeth the heart, dryeth up the body, vexeth the mind, and indangereth the ſoule what can be thought more deteſtable?

The remedy againſt envie is *charity* or love, to do unto others as we would be done unto.

Gluttony

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What Gluttony is.

Gluttony, the fifth capitall sinne may be called the deluge, or *inundation of the soule*, because it *is a ravenous desire to see and fill the stomacke beyond the rule or bounds of nature*: and there are two sorts of it; the first consisteth in greedy, often and immoderate desire of delicate meats, and variety of dishes: the second is, where instead of refreshing the body with sufficient moisture, wee drowne it in the superfluity of drinking.

Of this sinne there are eleven dangerous effects. The first is, dulnesse of wit, whereby we are made unfit for any duty of good Christians. The second is, impotencie, when through Gluttony, our bodies are infected with many diseases. The third is Scurrility, which is an impudent behaviour of the body, whereby wee provoke men to laugh us to scorne. The fourth is Fury when through this ill disposition of excesse

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Part 2.

excesse, we spurne at reason and good councell. The fifth is superfluous talke, when through the force of wine, we vomit our distractions, cursings and horrible oaths and blasphemies, filthy, idle and unchaste words. The 5 6 sixth is drowsinesse, when wee 7 are fit for nothing but sleep. The seventh is beastly nastinesse, when our surcharged stomackes bewray our intemperance, by vomiting, belching, and stinking of 8 the breath. The eighth is, lust, for belly-cheare and drunken- 9 nesse, are the bellowes to concupiscence. The ninth is poverty, when for abusing of plenty wee are plagued, and pinched with 10 penury. The tenth is, the losse of credit and estimation in the 11 world. The eleventh and last is the wrath and indignation of God, whom of a mercifull and loving Father; we make a righteous and punishing judge.

By eight circumstance.

Besides the reasons before mentioned

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tioned, there are eight other circumstances inducing us to the detestation of it: First, it hasteneth the dissolution of the body: Secondly, it taketh part with the flesh in the combat betweene it and the spirit: Thirdly, it inureth the body to an evill custome: Fourthly, it playes the Hypocrite with us, appearing sweet and pleasant at the first, but in the end it biteth like a Scorpion: Fifthly, it lives continually under the curse of God: Sixthly, it destroyeth the sense: Seventhly to be subject to the desire of the belly, is a perpetuall slaverie: Eightly, because of the judgements of God inflicted upon offenders in this kind.

How to avoid gluttony.

To avoid *Gluttony*, wee must imbrace *Temperance* and *Sobriety*, which consisteth in chastening and taming the body by fasting and abstinence.

The sixth capitall sin is *Wrath*, which may be called the *frenzie* of

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What Wrath is.

of the ſoule, and is defined to be *a vehement motion of the heart, tending to revenge, whereby the blood boyling exceedingly, ſendeth up hot and burning vapours to the braine, ſo that Reaſon is ſmothered, and the will made obedient to the affections.*

Of this ſinne there are eleven branches: Malice, Fury, Impatience, Maledictions, Blaſphemy, Reproch, Revenge, Contention, Threatning, Cruelty, & Murther.

How to deteſt Wrath.

The meanes whereby we are taught to deteſt Wrath and Anger are theſe: Firſt, the example of bruit beaſts, who though never ſo fierce, wil alwaies ſhew themſelves meeke and gentle to them of the ſame kind: the Lion will not hurt the Lion, nor the Dragon the Dragon. Secondly, in that we are brought forth naked and unarmed, ſignifies we ought to loath cruelty. Thirdly, to remember what Chriſt hath done for us, and to thinke that if we

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we expect mercie at his hands, we ought to shew mercie to o-others. Fourthly, so long as we continue in wrath, all our actions are abominable to God. Fifthly, the wrathfull man lives in a continuall purgatory and hell of conscience. Lastly, we must not let the Sunne goe downe upon our wrath.

Anger or wrath, is to be avoided two maner of wayes. First, in respect of others. Secondly, in respect of our selves, we shal the sooner avoyd the wrath of another man, if either we give place to his fury, or staying by him, use mild and gentle speeches.

How to avoyd wrath or anger.

The best way to avoid Anger in our selves, is *Patience*, in suffering evill with a quiet mind, thinking whatsoever is layd upon us in this life, whether affliction, persecution, or the like, yet nothing can touch our soule, and therefore not to be regarded of us. Besides, to bridle anger, consider

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ſider the party with whom wee are diſpleaſed; if it be a ſtranger impute it to his ignorance; if a child to his folly; if a Maſter or Father, to his authority; if a Wife, to her love; if a friend to his care; if a brother, to his boldneſſe, if a ſervant, to his negligence; if a neighhour to his raſhneſſe; no doubt but upon better conſideration they will repent them of their overſight.

Idleneſſe what it is?

Idleneſſe or ſloath, the ſeventh capitall ſinne, may be called the *Lethargie of the ſoule*, being a *lazie dejecture of the whole man from the laudable exerciſe of vertue:* for that in a manner hee becomes ſenſeleſſe, but in truth altogether unprofitable.

Of this ſinne there are eleven branches, Protraction, Remiſſion, Negligence, Improvidence, Indevotion, Sluggiſhneſſe, Puſillanimity, Irreſolution, Deſperation, Miſpriſion, and Omiſſion.

Remember that ſloth is a vice which

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How to deteſt it.

which impoueriſheth both ſoule and body: the ſoule, of naturall graces: the body of externall goods. Remember likewiſe, it captivates & brings us under the ſlaviſh tyranny of our wordly and Spirituall enemies. Remember it is the root and neſt of many other vices; as by the example of *David*, who no ſooner gave himſelfe to reſt, after his painefull wars, but hee fell into the ſinnes of Adultery and Murther. Remember it is a vice that the very bruit beaſts abhorre, as may be ſeen by the Bee, the Ant, and other ſmall contemptible creatures. Laſtly, conſider, all other creatures, not having life, are ſo oppoſite to ſloath, as they continually keepe their firſt courſe in which they were created, without intermiſſion, unleſſe it be upon ſome violent and accidentall cauſe, as we may ſee by the Sunne, Moone and Starres: by the ebbing and flowing of the

ſea,

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Sea, and by the just returne of Summer and Winter, Spring and Autumne, and the like. Consider that wee enter into this world as it were to run a race: if therefore wee runne not as wee may get the goale, wee lose the reward.

How to avoid sloath.

The best remedy therefore against sloath and idlenesse, is *Devotion*; which is a ready and willing performance of the service of God, and of all other duties required of us in this life.

The off-spring or branches proceeding from these seven master-sinnes, are severally described in a booke called *Two guides of a good life*: wherein you may see and learne how to avoid sinne, and follow vertue, to delight in the one, and to detest the other.

If you should now aske mee (having shewed how to detest and avoid some sinnes in particular) what sinne is and the reward.

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ward thereof: as alſo, how to avoid ſinne in generall: Ile tell you briefly what I have learned from the mouth of a right worthy Inſtrument in the Church of GOD.

What Sin is.

Sin, is every breach of the Law of God: if it be no more but the leaſt omiſſion of what the Law requireth: and the puniſhment thereof is plagues in this life; death in the end of this life, and eternall damnation after this life.

How to reſiſt Sin in generall.

S. *Iames*, Chap 4. ver. 7. ſaith, *Reſiſt the Devill, and hee will flye from thee:* in which words is both a Precept and a Promiſe. In the precept are two things to be conſidered, the action and the object. The action is, to *Reſiſt:* the object, the *Devill.*

For the performance of this action, three things are requiſite: firſt, a preparation before the combat: ſecondly, how we are to demeane our ſelves in the combat:

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combat: thirdly, how to carry our ſelves after the combat.

1 VVeapons wherewith to fight with the Devill.

First, for the preparation obſerve theſe rules ſet downe in the ſixth Chapter to the *Epheſians*, from the 14. to the 19. Verſe; which weapons there deſcribed are both defenſive and offenſive: thoſe defenſive are five: First, 1 for this combat wee muſt ſtand faſt, having our *loines girt about with Verity*, which is to bee grounded in the ſetled truth of GOD'S Word, without inconſtancy. Secondly, wee muſt put 2 on the *breſt-plate of righteouſnes*, which is a ſetled purpoſe not to diſpleaſe GOD in any thing, though never ſo ſeeming good in it ſelfe. Thirdly, wee muſt 3 have our *feet ſhod with the preparatiõ of the Goſpel of peace*, which is a conſtant reſolution to profeſſe the truth, even unto death; yea if it ſhould procure the loſſe of Life, Goods, Wife, Children, and all. Fourthly, above all, to 4

take

take the *shield of Faith*, which is such a faith as wholly relyeth on God in Christ, with particular application, which will quench the fiery darts of the wicked. Fifthly to take the *helmet of Salvation*, which is to stand assured that our salvation is sealed up unto us, which assurance will cause us with confidence to withstand all Sathans assaults whatsoever. Sixthly, we must get the *sword of the Spirit* (which is an offensive weapon) which is the Word of God, wherewith our head and Captaine Christ did repell the Devill. Seventhly, and lastly, that *We pray with all manner of prayer and supplication in the Spirit*, and watch thereunto with all perseverance: which two weapons being added to the rest, are of force to strike thorow the very heart of the Devill.

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The second thing to be observed, is the manner how we must behave our selves in this combat

and

Part 1.

and herein obſerve theſe Rules. Firſt, kill Sin in the very conception (for it is like a canker, which groweth not to ripeneſſe, but by degrees) otherwiſe it will grow from motion to liking, from liking to conſent, from conſent to action, from action to cuſtome, from cuſtome to hardneſſe of heart, and from hardneſſe of heart to the height of all Sin. If the Serpent once get in his head, hee will afterwards wring in his whole body, *Timothy* giveth warning to take heed of covetouſneſſe, which being once entertained, giveth way to many noyſome temptations. *Ahab* deſiring *Naboths* Vineyard, no ſooner imbraced that evill motion, but purſuing it with a further deſire, brought forth fearful and evill effects. That man that will firſt walke in the counſel of the ungodly, will next ſtand in the way of ſinners; and laſtly will ſit in the ſeat of the ſcorn-

ful

Pray of ton fas prayer is a should to the soul a sacrifice to god and a scourg to satan —

full. *Judas* was first, a cunning dissembler; secondly, a cunning thiefe; thirdly, an impudent liar; fourthly, a bloody traytor, and lastly, a desperate Reprobate. *Peter* first denied Christ faintly; secondly, with an oath; thirdly, with cursing and swearing; wherefore kill sinne in the conception.

Secondly, be sure to put no confidence in thine owne strength, for thereby *Peter* grievously fell.

Thirdly, beleeve not the Devill although hee bring truth in his mouth; our Saviour Christ could not abide the Devill to speak the truth in the Maid, having a spirit of divination.

Fourthly, bee carefull ever to make resistance unto it. And this is performed; either by weakening the ability of sinne, or else by opposing his contrary unto sinne. First to weaken the ability of sinne, is by taking away all occasion to sinne, and by remo-

ving

Part 2.

ving all the ſuſtainments thereof, and alſo making a holy covenant with every member of our bodies and ſoules, ever to repell it, never to admit it, by which meanes ſinne may come to be as a lake, into which the current of no ſtreame runneth, which muſt needs be dryed up. Secondly, it is done by oppoſing his contrarie unto ſinne; as charity to malice, temperance and ſobriety to gluttony and drunkenneſſe, liberality to nigardice, vigilance to ſecurity, confidence to diſtruſt, faith to infidelity, truth to lying, chaſtity to intemperance, and ſo of the reſt: the practice of one particular was in *Ioſeph* with *Potiphars Wife*; *How* (ſaith he) *ſhall I commit this evill, and ſin againſt God?*

Fifthly, that thou be careful never to compare the pain of reſiſtance vvith the pleaſure of ſin, for ſin is ſvveet in committing, but rather compare the horrour and

and gripings of the conſcience, with the paine of reſiſtance, which will be a good meanes to keepe thee from ſinne. Part 2.

Sixthly, be aſſured, that if once thou give the Devill the foile, he will bee afterwards leſſe able to aſſault thee, and thou more able to reſiſt him, and that with more courage. 6

Seventhly, and laſtly, thou muſt be carefull and diligent to find out the ſubtilty, devices, and ſleights of the Devill, by which he doth aſſault thee very cunningly: for he hath a neere conjecture unto what ſinnes thou art moſt inclined by nature; and accordingly hee fits his temptations. If thou bee inclined to covetouſneſſe, he will offer thee *Naboths* Vineyard, and rather then faile, hee will plot meanes to ſlay him, ſo that thou maiſt effect thy deſire: If vain-glorious, he will make thee thirſt after the life of poore *Mordecay*: If ambitious, 7

Part. 2. he will ſtirre up meanes to drive *David* out of his kingdome, that *Abſolom* may enjoy it: and thus he fits his temptations to mens naturall inclinations. And thus much of the ſecond place; namely, how wee ſhould behave our ſelves in the combat; when we are grapling hand to hand with the Devill.

III. The third and laſt thing to be conſidered, is what we are to do after the combat; and that is, preſently to prepare our ſelves for a new combat: For if wee ſhall conſider the malice of the devill, how he ever ſeeketh our ſubverſion and our overthrow; and having once taken the foile, yet is not at reſt, but by other meanes ſeeketh again to aſſault us (for ſo hee did with our head and Captaine *Ieſus Chriſt*, three ſeverall times one after another) it ſhould in this caſe teach us to take heed of careleſſe ſecurity, as not to think our ſelves ſafe when w

have given the Devill the foile, but ever ſtand upon our guard, (for if he dealt thus with Chriſt our head, what will he doe with the members?) which being conſcionably and carefully regarded, we may then expect an happy iſſue, which is, that the Devill will flie from us: whereby wee may obſerve and note Gods eſſpeciall care over us, who ever gives a happy iſſue with the temptation, to thoſe that walke in holy obedience before him. And if wee would alwayes in temptations call to mind Gods goodneſſe, his mercie, and kindnes formerly beſtowed upon us, it would be as a bulwarke of defence againſt the temptations of the devill. Thus did *Ioſeph* when he was tempted to filthineſſe by his Miſtreſſe, *Gen.* 39. he inſtantly conſidered how God had exalted him to great honour, making him chiefe of his Maſters houſe, and Ruler over all; *How*

A ſpeciall meditation in the time of temptation.

1.

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(saith he) *shall I commit this Sin, and sin against my God?*

By this that hath been said, we may learne how to avoyd sin, as also to repell the Devill; which if (through the blessing of God upon our carefull endeavour, through the use of the meanes) we shall in some measure attaine unto, yet we are not to think we have done enough, and there to rest, but we must labour and endeavor to do good, and to bring forth fruits, worthy amendment of life: For, *Every tree that bringeth forth not good fruit, is hewen downe and cast into the fire:* It is not said, Every *Tree* that bringeth forth evil fruit, or that bringeth forth no fruit; but, that bringeth forth not good fruit. Now what those fruits are, of which the trees of righteousnes usually doe beare, hath been formerly declared.

It is not enough to avoid evill but wee must doe good.

Now, because wee may bring forth such fruits, as in themselves may

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may ſeeme to be good; yet for want of knowledge, failing in the manner of doing them, they are diſpleaſing and diſhonorable to the Lord. Know that in every action pleaſing and acceptable to the Lord, in the doing thereof theſe five rules are to be obſerved: Firſt, the perſon of him muſt be pleaſing unto the Lord, who performes any action to him: Before *Abels* Sacrifice was accepted, his perſon was accepted. It may be demanded how wee ſhall know when our perſons are pleaſing unto God. Conſider, by nature wee are enemies unto him, and ſo long our perſons cannot be pleaſing unto him, if wee be not in Chriſt, therefore find thy ſelfe to be in Chriſt, and then thou art acceptable unto God; for God ſaith, *This is my beloved Son, in whom I am well pleaſed.* Look how *Chriſt* is unto God, ſo every one being in Chriſt. If then thou woul-

Five rules ſpecially to be obſerved in every action that ſhall be pleaſing to the Lord.

Part 2.

deſt know whether thou bee in Chriſt, looke to thy faith, whether it be a juſtifying faith. Secondly, thou muſt have the word of God for thy warrant, being ſure that the action thou doeſt bee ſuch as his word alloweth. Thirdly, the end of the action muſt be intended to the glory of God. Fourthly, it muſt be done in love, which reſpecteth the good of others: and laſtly, it muſt be done within the compaſſe of our callings. It is not lawfull for one to doe that which another may; every man may not preach, nor every man may not govern: therefore content thy ſelfe with thy calling, and know what the duties are that God requireth of thee within the limits & bounds thereof: if theſe be wanting, either Faith, the Word, the End, or out of our calling, the action, though never ſo ſeeming good, cannot pleaſe God.

If any ſhall looke back to that which

Part 2.

which hath beene ſaid (and conſi-
dereth the ſtate of the regene-
rate and unregenerate man, as alſo
thereby beholdeth his owne
preſent eſtate) and cannot finde
in himſelfe faith and the graces
of *Gods* ſpirit ſo apparant as hath
beene ſhewed, and ſo doubteth
whether he be the child of God
or not, remembring the zeale of
Moſes, the faith of *David*, the
repentance of *Peter*, as alſo find-
ding in himſelfe that he can pour
forth teares more abundantly
for a temporary loſſe, as of wife,
Children, Friends, Goods, and
the like, than for committing
many grievous ſinnes, whereby
God is diſhonoured, and him-
ſelfe in danger to incurre the loſſe
of his favour for ever; and here-
upon remembring that nothing
ſhould bee more deare unto him
than the honour of God, nothing
more precious and delightfull
than his Word, his Sacraments,
and Sabbaths, wherein as yet hee

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Comforts for the weake Christians,

seeth in himselfe small delight, and doubteth of his owne salvation therefore: yet know this for thy comfort, and bee assured; that to doubt of faith, is a testimony of faith; for he that never doubted, never beleeved: and though thou hast not the zeale of *Moses*, the faith of *David*, the repentance of *Peter*, in so full a measure as they had,; Consider, they had a great measure of *Gods* Spirit, and accordingly his graces appeared in them: for God requireth according to the grace given. And although thou hast not these appearing in thee, yet if thou doest unfainedly desire them, and labourest in the use of the means to obtaine them, thou hast them all in some measure, and they are true in thee. The scruple of gold may bee perfect gold as well as the whole wedg: so faith though but a scruple, may be true faith, as well as the greatest measure: and wheras thou doubtest

Simile.

doubteſt of thy ſalvation, in that thou canſt more grieve for a temporary loſſe, than for the cõmitting of ſome ſinne, whereby thou maiſt loſe Gods favour: Conſider, to the one thou haſt both nature and grace to helpe thee; but the other grace onely. If then thou findeſt not this great meaſure of grace in thee, be not diſcouraged; for if any man have a deſire to obey God in all his Commandements, hee hath the ſpirit; and he who hath the ſpirit, is in Chriſt; and hee who is in Chriſt, ſhall never ſee damnation; and though he faile greatly in the action of obedience, yet God will accept his affection to obey, as obedience acceptable unto him, and will approve of thee for his owne worke, which he hath wrought in thee, and not reject thee for thine. *So be it.* Part 2. *Note.*

Part. 2.

Twelve steps *which a man may stride towards* Heaven; *and being in the first* step, *he may thinke himselfe a good Christian: yet except he stride thirteene, hee shall misse* Heaven-gate, *and fall into the fire of* Hell *for ever.*

1 HE may have a measure of knowledge of the true God, as of his workes, and governing the world: also of the Trinity, and that Iesus Christ died for the sinnes of mankind. Which knowledge even the Pagans had; yea even so, as few Christians attaine unto so great a knowledge, and yet he may be damned if he goe no further; for Sathan knoweth all this better than any man, being a spirit, and having the knowledge of Angels and of the Scriptures. Also the reprobates have the like knowledge.

Mat. 4.3
Mat. 5.7.
Heb. 4.1.
& 6,4,5.
2 Pet. 2.20.

2. He

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2 Hee may not onely know thoſe things before named; but alſo confeſſe them publikely; and beleeve them to be true. Alſo he may be able to talke and diſpute of any point of Divinity very cunningly, and be ſo great a maintainer of it, that hee may bee a publike Preacher: yet if he goe no further, he may bee damned; for the Devill beleeveth and publikely confeſſeth Chriſt. *Agrippa* alſo beleeved all theſe things; alſo *Iudas* was a Preacher and worker of miracles. So ſhall many Reprobates.

3 Thirdly, wee may come to the hearing of Gods word preached, which few of the world commonly do, or will doe; yea hee may receive the word, and that gladly, not ſcorning of it, or thinking hardly of it, or of the Preachers: but the curſed ground did ſo; and *Herod* alſo heard *Iohn Baptiſt*.

4 Fourthly, at the preaching of

Part. 2. Gods Word he may be ſo wonderfully affected that hee may tremble againe, which moſt men never come unto, deſiring to heare it as a tale, or for newes, or for bare knowledge: but even this did curſed *Felix*; And *Agrippa* cryed out that hee was almoſt perſwaded to bee a Chriſtian: both Reprobates.

Act. 24. 26.
Act. 26. 28

5 He may have a knowledge of his grievous ſinnes, and a feeling of them, and complaine of them, to be great and grievous: but ſo did damned *Caine*.

Gen 4 13.
1 Sam. 15. 25. & 26. 21.

6 Before he hath committed ſinne, hee may be very ſorry and troubled before he commit a ſin, and uſe all meanes not to doe it, which few Chriſtians doe, committing ſinne without remorſe: yet if he goe no further, he may be damned. For wicked *Pilate* did this, ſtriving to ſet Chriſt free, and pleading for him. Alſo *Herod*, being to behead *Iohn Baptiſt*.

Mar. 27. 17. 23.
Mar. 24 5.

7 After

Part 2.

7 After he hath committed a ſinne, he may be very ſorry for it, yea mourne and make ſatisfaction: yet if he goe no further, hee may be damned; for *Achab* did thus mourning and faſting. And *Iudas* alſo, who was ſo ſorry that he hanged himſelfe, and made ſatisfaction.

1 King. 21 27.
Mat. 27. 3. 45.

8 Hee may bee accounted ſo glorious a member of the viſible Church, as the beſt Miniſter may have nothing to ſay againſt him: yea, hee may make ſuch a good confeſſion of his faith, as he may be partaker of the Sacraments, yet a reprobate: for *Iudas* was ſuch a one, and *Simon Magus*.

Ioh. 13. 2. Act. 8.

9 Hee may lead ſuch a godly outward life, that the true children of God may thinke him ſo good as themſelves, hee may reverently uſe all holy and Divine exerciſes; he may make much of Preachers, he may ſhew great zeale at the beginning, yet a reprobate

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probat; for *Iudas* was ſo thought of by the Apoſtles; hee uſed all holy exerciſes with the Apoſtles and our Saviour; *Herod* made much of *Iohn Baptiſt*, *Iehu* was zealous in the beginning.

Mat. 26. 22.
Mat. 6. 2.
2 King 10. 16. 18.

10 Hee may not onely pray publikely in the Church which moſt men doe for faſhion, feare, ſhame, or company; but alſo alone betwixt God and himſelfe, which few doe, and God may heare his prayers: alſo hee may deſire the godly to pray for him; if he goe no further, hee is but a reprobate, for the Phariſees went alone to the Temple to pray; alſo God heard *Achab*, *Pharaoh* deſired *Moſes* to pray for him. Alſo *Simon Magus*, *Peter*.

1 Kin 21 19.
Exo. 9. 28.
Act. 8. 24.

11 He may thinke in his own heart, that hee is a very good Chriſtian, and beloved of God, and thank God for it, and excell in the workes of a Chriſtian, moove him to thanke God, uſe Prayer, Faſting, Almes, and upright

right dealing with all men, and yet may be damned if he goe no further, for the Phariſees had all theſe, whom if our righteouſnes exceed not, we ſhall not enter into the kingdome of heaven. Part 2. Luk.18.11

12 After all this godly life led, lying on his death-bed, hee may often remember God, and call upon him, he may talke of the joyes of heaven, and think them happy that bee there, and wiſh himſelfe there, yea, he may dye like a Lambe, and yet for all this be a damned creature; for many ſhall ſay *Lord, Lord,* and yet not enter into the kingdome of Heaven. Mat.7.21. And aſſuredly, they never ſaid it oftener than when they were ſicke; and the fooliſh Virgins deſired to enter in with Chriſt, and yet were ſhut out: Mat.25.12 feare therefore and tremble, till you ſtride the thirteenth ſtep.

13 The thirteenth ſtep, without the which no man can enter into heaven and be ſaved, is true repen-

Part 2.

pentance, which whosoever hath not, is yet no true Christian. And that is a true and unfained turning of the heart and soule unto the Lord *God* from all our Sins, and is caused in us by the feare-full sight of Gods judgements hanging over our heads, moving us to lament our Sins from our hearts bitterly: having a stedfast faith in the merits of Christ Iesus: applying them to our selves, for our agreement with GOD: and leading a godly life according to Gods commandement till our death, which true repentance when it is in any, hath the seven properties which are before spoken of.

FINIS.

Good COVNCELL.

DOe nothing but by good advice,
take counſell of the Wiſe:
So that the clouds of ignorance
may vaniſh from thine eyes,
Whoſe hap it is to have a friend,
that faithfull is indeed:
Is worth much more than kinſmen are,
that faile when we doe need:
For kinſmen gape for kinſmens death,
in hope to reape the gaine
Of what they never labour'd for,
by any kind of paine.
The company of him that's wiſe
although he be but poore:
Is better than the Foole that's rich,
who laies up craft in ſtore.
Spare not to ſpend thy gold & wealth
for Meate, and Drinke and Cloath,
For Wiſedome, Learning, & for health,
or elſe to ſpend be loath.
And ten times bleſt the man is thought
that from lewd Women flees;
And can with-hold his eare ſometime,
and eye from what he ſees.
The Wiſe-men ſeeke unto the Rich,
the Rich not to the Wiſe:

And

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And why? becauſe that worldly folkes,
good Science doe deſpiſe.
He that hath wit and learning both,
and cannot guide the ſame,
Is as a Bell that wanteth ſound,
or Cripple that is lame.
Loſe not thy friend for ſlender cauſe,
but keepe his friendſhip ſtill:
For if thy Foe thee friendleſſe know,
then will he worke his will.
Sith life is ſhort then live at reſt,
love quietneſſe alway:
For he that is alive to night,
May die within a day.
Doe good with riches while they laſt,
leſt when thou would'ſt, thou want,
A little thing doth helpe them much,
with whom all things are ſcant.
The greateſt wiſedome in thy wealth,
is for to watch thy Foe:
For every man is not thy Friend,
that like a Friend doth ſhow.
Where Markets baren be of Corne,
and Victuals to be ſold,
There hunger is; ſo is there griefe
with him that hath a Scold.
Thy ſecrets ſeeme not to impart,
not to thy only Child:
We ſee by proofe, where men have truſt
that oft they be beguil'd.
Make much of men that be more worth,
than any gold or treaſure.

In bragging dolts no wiſe man can
take any kind of pleaſure.
The covetous man is never rich,
but ſtill he ſcrapes for more;
To ſee his neighbour live at eaſe,
doth make his eye-ſight ſore.
The patient man hath ever praiſe,
the proud doth reape diſdaine:
And Iacke will be a Gentleman,
if Office he obtaine.
The liberall man he covets not
the thing that is not his:
For ſtill in wiſhing others goods,
no liberall dealing is.
A wiſe man learn'd, may knowledge give,
and miniſh not his ſtore:
The rich man if he give his goods,
receivers make him poore.
The ſickneſſe ſure is perilous,
when men be ſicke for riches:
It ſpoyles them of their ſleepe by night,
and then their Conſcience twitches.
He that will call upon his coſt
ſo faſt for Wine and Beere;
Will be full loth for thee or thine
to make but halfe the cheere.
Thy Trencher-neighbour ever marke,
he loves thee for his panch;
Of thanks to grow tenth part againe,
from him there ſprings no branch.
Likewiſe the godly meaning man,
which doth to others good:

Thoſe

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Thoſe that doe taſte thereof (we ſee)
deſireth much his blood.
But if thou give, give them that want,
that thou ſhalt have againe:
To give to them that needeth not,
thy gift is loſt in vaine.
Let no man weepe for him that's ſlain,
but weepe for him that ſlue:
The danger of the one is paſt,
the other doth enſue.
Beware thou keepe not company
with ſuch as be too ſtout;
Nor with ſuch men as quarrell much,
their end is bad no doubt.
Nor to be angry with the man
that's prouder than thy ſelfe:
For Pride conſiſteth not in Birth,
in Goods, in Land, or Wealth.
Ten times unhappy is the man
that dwels in malice ſtill;
For he ſhall never live in reſt
that lookes to have his will.
Before thou ſleepe call thou to mind
what thou haſt done all day:
And if thy Conſcience be oppreſt,
to God for mercie pray.
Leade ſuch a life, that ſtill thy ſoule
may ſtand in ſtate of joy,
Although the world a thouſand wayes
thy carefull Conſcience noy.

FINIS.

A godly Meditation to bee had in mind, at our going to Bed.

BEware, let not the sluggish sleepe,
close up thy waking eye,
Vntill such time with Iudgement deepe
thy daily deeds thou try.

He that one sin in Conscience keeps,
when he to quiet goes;
More ventrous is than he that sleeps
with twenty mortall Foes.

Wherefore at night call well to mind
how thou thy day hast spent:
ThankGod if nought amisse thou find,
if ought, betime, repent.

The frisking Flea resembleth well,
the crawling Worme to mee:
Which in the grave with me shal dwel,
where I no light shall see.

The nightly Bell which I heare toule
when I am laid in Bed,
Declares that Bell which for my soule,
shall sound when I am dead.

And sith my Bed a patterne is
of Death, and fatall Hearse.

Part 2.

Beware it ſhall not be amiſſe,
thus to record this verſe.

My Bed is like my grave ſo cold:
my ſleepe which ſhuts mine eye,
Reſembleth death: clothes which me (fold,
declares the mould ſo dry.

The riſing in the morne likewiſe,
when ſleepy night is paſt,
Puts me in mind how I ſhall wake,
to judgement at the laſt.

I goe to Bed as to my Grave,
God knowes when I ſhall wake:
But Lord I truſt thou wilt me ſave,
and eke to mercie take.

Amen.

The

THE SOLACE OF THE *SOVLE.*

VVIth firie wings ſublime thy ſelfe my Sp'rit
Mount to the thron where never chang ſhal (be:
The Earth deſpiſe, in that take no delight;
Where nought but change preſents it ſelfe to thee:
Loe ſhaddowes here, true ſubſtance raignes above
Then ſcorne the worſt, and learn the beſt to prove.

Let not conceit, deluded with vaine ſhowes,
Tranſport thy doome, to fixe aſſured truſt
In brittle ſtuffe by courſe which ebbes and flowes
And muſt diſſolve in end to rotten duſt.
Such ſubject baſe, and matter vile by kind,
Should not ſubdue the force of heavenly mind.

From living fire thou firſt eternall came,
Not thrall to death, a vaſſall to thy good:
A Lampe of light with ever burning flame,
Infus'd with Grace, and nurc'd with Angels food:
Staine not thy breath, nor vvorth of ſo high price;
Nor baſtard prove, to followv curſed vice.

Great

Great be the gifts, and vertues, if you please
To know, to judge, to rule all things at will:
The world was made for thine aspect and ease,
And nought therein might breed thee harme or ill:
In lieu of these, there is requir'd but this,
To love and feare the Lord of joy and blisse.

Then wake my Soule, exalt thy selfe on high,
Be blind no more; but use thy force and might:
Let folly sinke, let painted pleasure die:
Shun darkenesse deepe, and seeke the blessed light:
For Earth yields toile, care, discord, pain, & griefe.
But Heaven gives rest, peace, comfort, and reliefe.

FINIS.

Ao T. 1 Ar. 1640 [illegible] 1640

gods care is concerned in
sparrows how much more in
the least concernes of his
children As ye ~~[illegible]~~ potter
fashioneth ye clay so doth the
lord despose of man as
liketh him best therefore
fear ye lord

Thus money it about doth goe
and tho in motion it seems but slow
yet it hath wings & swife doth flie
so little of it comes to I
let it pass I am content
with which god to me hath lent
and being so have as great store
as those that have got hundreds more
contents a feast what would
you more

when others they are starved
in store

and thoy wicked rage & storm
and threaten what they'l do,
heres none of them can do the harm:
christ is thy Rock then loe

what cause to fear ye wrath of man
is that shall praise the lord:
And ye remainder he'l restrain
this shall be known abroad

my soul trust thou in god alone
fear not what man can do
for christ will set upon his throne
and then to them wo wo —

mortification is a decay of
ye deeds of ye flesh by ye grace
and operation of gods spirit
2 Repentance is a constant
turning from all sin unto god
or a [illegible] an inward
sorrowing and contenual
morning for sin Joyned with
faith & humiliation and both
inward & outward amende-
ment inward in changing ye
thoughts affections of ye heart
and outward in ye words and
[illegible] works from evill to
good

Abraham Dore his Book 1640

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Ess. Ex. Abraham Dore his

Ess. Ex. Mr. Ar. Gor. III

A II memandum

Be it remembered

Suffolk ss Will

Wm Tho.

Tho Tho Tho

Ja Item James

Ess. Ex.

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